Herbert - 1042.

THE MANER TO DYE WELL.

An Introduction *moſte compendiouſly*

ſheweinge the fruitefull remembrance of the laſt fowre thinges: *That is to ſay*, Death, Hell, Iudgement, and The ioyes of Heauen.

Gathered out of manye good Authors, both comfortable and profitable to the diligent Reader.

Learnedly inſtructing howe to prouide for Death.

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TO ſtirre vp a more diligence of the inward man, in vs, our Lorde Ieſus putteth foorth this ſimilitud: **Know you that if the houſhold Father knew at what time the Théefe would inuade his houſe, he would ſurely watch, and would not ſuffer his houſe to be broken.** By this houſhold is vnderſtãded the thoughts of man, and alſo the inward and outward motions and deedes. Which houſholde would be ſo laſciuious & wãton, if by the diligence of the Father they were not corrected and repreſſed: Fot if the father be wearie of his care, who coulde be able to ſhew how proud & inſolent the thoughts eyes, tongue, eares, and other members would become. This houſe is the conſcience, wherein this Father dwelleth, & gathereth together the treſure of vertues, for which he doth watch diligently, leaſt the houſes ſhould be broken vp. And it is not one, but many Theeues that would commit this buglary & robery. For euery vertue hath a vice incident vnto it. The chiefe

Theefe is taken to bee the Deuill, againſte whom and all his armie, the ſayd father (if he be not negligent) doth watch & warde his houſe: appointing *Prudence* in the firſt warde, who vnderſtandeth what is to be admitted, and what is to be kept out. Next vnto her is placed *Fortitude*, to withſtande ſuch enimies as by her warning he ſeethe to come neere. And *Iuſtice* ſitteth in the middeſt, to geue to euery one his owne. And euery houre is to be feared, for it is not knowen in what houre the theefe wil come. We ought alwaies to watch, leaſt the ſleepe of ſinne do vnwares creepe vpō vs. Now theſe things beeing thus ordered the *Memorie of Death* deſireth to come, in and is ſuffred to enter, who being demaū-ded to ſay what he was, and from whence he commeth. He anſwered that he would ſay nothing except al were commaunded to ſilence. Who obteyning his requeſt, began in this order: My name (ſaith he) is *Memorie of Death*, and I foretell you that death is comming, *Prudence* ſpeaking for al, putteth the queſtion ſaying, Where is Death? *Memory* anſwereth, I know where

he is, for he draweth very neere, but the houre of his comming I know not. *Pru.* Who commeth with him? *Mem.* A number of Deuils bringing with them greate bookes, in which are written the offences of man, and they claime those whose sins are written therin, and they will violentlie draw with them bothe their soules & bodies to hel. *Prud* What thing is hell? *Mem.* Hell is a place of vnmesurable sorrowes, misery, & darknes, there is eternal horror, there is no hope of goodnes nor seperation from euyl. Euery man that is there hateth himself & al others. There is weping & gnashing of teeth. There is no voice there hard, but, alas, alas, alas, they haue no word but alas. The diueliſh tormentors do torment, and are tormented, & of them there shal neuer be end nor remedy. Such a place is Hel, and a thousad times worse. *Prud.* O God what shall we do? My brethren, heare mine aduice, and geue me yours. Be ye faithful, watch and pray, do good, not only in the sight of mē but in the sight of God. *Temperaunce.* Let

vs goo before his face, with hatty repentaunce, & let vs praiſe him in Pſalmes. Be you ſober & watch. *Forti.* Vpon whō do you ſtay? Be ſtrong in faith, comfort your ſelues in our Lorde, Arme your ſelues with the armour of God, Take vpon you the harneis of Iuſtice, the target of Faith, & the ſword of the holy Ghoſt, which is the word of God, *Iuſtice.* Let vs liue ſober iuſt, & godly. Sober to our ſelues, iuſt to our neighbours, & godly to God. Let vs not do that to others, which we would not haue don vnto our ſelues. *Pru.* Behold another Meſſenger very comly and pleaſaunt, who ſeemeth to bring ſome good newes. *Iuſt.* Let him come in, peraduēture he wil make vs mery: for this firſt meſſēger hath terrified vs. *Prudence.* I wil admit him. Come in. Who art thou? *Meſſenger.* I am called, *The laue of eternal life.* Keepe ſilence, for I cānot be herd wher tumult is. *Iuſtice.* Yf we did keepe ſilence whilſt the *Memory of death* ſpake, of iuſtice we ought to be ſilent whē thou ſpekeſt. *Deſire of eternall life.* I haue ſeene ſuch things as no mā is worthy to ſpeake of. I ſawe God, the

maiesty of the vndeuided Trinity, but yet as it were through a Glasse: that brightnes was so cleare, that mine eyes dasled to beholde that clearnes which passeth all vnderstanding: Yet notwithstanding I beheld a little whyle our Lord Iesus sitting on the right hand of his father, who did so farre excell all creatures, that the Angels themselues desire to behold and looke vpon him. And I sawe vpon his bodye, the woundes of his passion, wherewith he redeemed vs. But not being able any longe time to looke vpon this brightnes of the sonne of God, I turned mine eyes vpon the orders of Angelles, that stand before God, I beheld also the Prophets, the Apostles and Martirs, & an innumerable company of blessed Soules, from whose eyes God hath washed away all teares: they doo see the king in his Maiesty, and were all appareled in long white garmentes, lyuing a lyfe without ende.

W. B.

Of the fall of man, and the punishment by death for the same, and of the vncertaine houre of death.

By sinne against the lyuing Lorde,
olde Adam our first Sire:
Death to him selfe and all his seede,
hath gained for his hire.
Mortalitie and temporall death,
this gift our Parents wonne:
In Paradise the fruite forbyd,
to eate when they begonne.
First sinne began, and after death
in haste dyd it ensue:
By whom ech man must passe herehence,
as sure as God is true.
Least some men would themselues extol,
to farre aboue the rest,
If that they shoulde in freedome quite,
escape this fearefull blast.
Then Death nothing more certaine is,
no doubt thereof we see:
But no man knoweth the houre ne place,
nor what his ende shall bee.
Whether by dint of edged sword,
or heate of flaming fyre,

Or roaring waues of raging seas,
pale Death shall paye his hyre.
No place nor time there is, but Death
in watch and waight doth lye:
Wan to intrappe, if that he can,
vnarmed him espie.
No shadowe darke on mossie corps,
more duely doth attende:
Then lurking death, who alway seekes,
Man to confounde and ende.
What man is he that standeth sure,
tyl night to drawe his breath:
Our lyfe beeing the open way
that straight doth lead to death.
The wise therefore remembring oft,
that once he needes must dye,
His life at euery howre to yeelde
prepareth willingly.
Death at the gates of olde men is,
and prest to youth also:
But neither knoweth the certaine howre
when they away must go.
Let vs therefore, not knowing when
God shal vpon vs call:
Prepare our selues in readynesse,
both soule, minde, harte and all.
Yeelding our selues vnto the Lorde,
whylst wee our health enioy:

Not wasting time by posting off,
least we our selues annoy.
Euen like as death doth finde the man,
so man the death shall finde:
For perfect men in safetie
do dye with ioyfull minde.
With hope of blisse the iust doth ende
their life in quiet rest:
And wicked men full desperate,
do ende in cares oppress.
Therefore to auoyd these dangers all,
keepe thou these verses in minde,
Which I amongst the learned workes,
of godly men do finde.

¶ Of Death, Iudgement, Hell, and Heauen.

EChe thing returnes to massie earth,
and endes wheres it begunne:
Fresh flowres and all that beareth breath
as shades away doth runne.
Nothing for long accompted is,
that must in time decay:
To morrowe next perhaps shalbe,
my death and dying day.

This

This present day may likewise be,
the last day of my dayes:
Wherein appointed is that I,
must dye without delayes.
No hope of doing well is left,
after that dreadfull day:
That day in ioye without all griefe,
to passe God send I may.
It is great folly to accompt,
long time here to indure:
Seeing that none, one day to liue,
himselfe can well assure.
Oft to accompt or mention make,
of dayes, it is but vaine:
Since restfull day, or quiet houre,
none hath, without great paine.
Haue thou as long a time and race,
as thou doth lust to runne:
As ought of nought was made in fine,
so ought to nought must turne.
A thousand thousand men haue beene,
and thousand of thousandes eke:
Whose bones in earth consumed are,
whose fame is now to seeke.
A iust reward for their desartes,
doth onely now remaine:
And for their dedes by iudgement iust,
they suffer ioye or paine.

Beholde

Beholde that fearefull iudgement iuſt,
for one ſhall geue the dome:
Who doth appoynte that trembling daye,
when he thereto will come.
Dread, feare, and caſt thy count therfore,
prepare thy harte, I ſay:
Liue thou as though death preſent were,
thy due preparde to pay.

¶Of the houre of Death, worthy of often repetition.

REmember oft, O moztall man,
conſider in thy minde:
What ſoden feare and terroz great,
thy ſoule is like to finde.
What pinching wormes begin to fret,
the hart on euery ſide:
When ſoule from fleſhe, & lyfe from man,
begins away to ſlide.
Ten thouſand griefes begins to paine,
the wicked ſoule with woe:
When from the priſon of the fleſh,
away it needes muſt goe.
It doth bewaile with ſtreames of teares,
the vaine beſtowed time:
Wherein it might full leyſurely,
repent ech ſinfull crime:

And

And bitterly with scrychíng eryes,
it makes a rufull mone:
To see the time of strict reuenge,
that drawes so hardly on.
It seekes a while then to remaine,
in hope some mendes to make:
No lute may then preuaile, but that,
the flesh it must forsake.
Full faine it would recouer againe,
the ioye which it hath lost:
All is in vaine, it will not be,
away the soule must post.
But loking back it seeth againe,
when it was wald with bones:
The whole ful course of passed life,
all presently at once.
And taking yet more earnest viewe,
it seeth, not farre beside:
The infinite Eternitie,
that neuer away will slide.
Then trickling teares by watred leares,
in floudes for griefe doth runne:
For losing all the heauenly ioyes,
that easly mought bene won.
Intycements fowle of filthy flesh,
iust cause of griefe then bringes:
For that by them the sweete delight,
of heauen and heauenly thinges:

From sinfull soule for euer, alas,
remedilesse is reft:
And endlesse paines by iust desart,
by God to it is left.
It blusheth for that the sinfull flesh,
it did so much set by:
The foode of greedy scrawling wormes,
in graue when it doth lye.
Forgetting quite it selfe, alas,
which if it had done well,
To Angels might compared be,
that in the heauens do dwell.
O how the soule confounded is,
when it doth see with eyes:
The perfect glee that was and is
aboue the starrie Skies.
With fleeting floudes of cares, I saye,
the dolefull soule is tost:
When it doth see the heauenly health,
that it hath vainely lost.
For vading glory of the worlde,
in this powre mortall life:
Wherein we see nothing is had,
without debate and strife.
When the blacke vaile of meserie
it doth from farre beholde:
It wondreth at the shining light
of heauen, more pure then golde.

It doth then sée the wauering worlde,
that séemde to it moste bright:
To be none other but a clowde,
more darke then drowpy night.
How godly, hard, and strict a life,
the soule would vndertake:
What fastings great, what promise large
what holy vowes would make:
To get by grace some space of time,
wherein it might repent
The vaine surpassed course of life,
that earst in sinne was spent:
But when the dasled eyes begins,
to lose their wonted sight:
And holowe cheek, yet féeble pants,
and losing neare his might.
The ratling throte doth faintly breath,
the teeth ware blacke and rust:
The lippes becommeth pale and wan,
the tongue is thicke and thurst.
And euery lym neare stiffe and colde,
when these do play their parte:
As very signes and tokens true,
of death his pearsing darte.
Then all his wickedworks and thoughts
as witnesse forth are brought:
And strongest euidence they geue,
against him that them haue wrought.

Ye

Ye no where then can fire his eyes,
but there they present are:
And as his strongest enimies,
they worke his greatest care.
Huge routes of vglye dreadfull diuelles,
on thone side standeth neere:
The vertues all on thother side,
with Angels passing cleare:
And in the midst betwixt them both,
by iust and vpright dome:
Its clearely iudged to whether side,
the wandring soule shall come.
If in the path of vertue true,
the soule did runne her race:
Then do the Angels euery one
craue that it may haue grace.
With pleasant heauenly harmonie,
full sweete they do allure:
The soule with them in heauen to go,
they earnestly procure.
But if the soule all blurred be,
with blottes of filthy sinne:
Then warlike troupes of hatefull deuils,
against the soule do rinne.
And sodenly in boystrous wise,
alheadlong downe doth cast:
The guilty soule eternally,
to hell they pul at last.

In ambushe they in priuy wise
the way do all beset:
Thereby the soule to stop and stay,
and it from heauen to let.
By calling these and such like thinges,
to minde with inwarde thought,
All raging fleshly lust we shall
despise and set at nought:
And weigh as thinges of litle weight,
all worldly pleasures vaine:
Forsaking quite thenticements swéete,
of whores and whorish traine.
Applying our studyes by stedfast fayth,
to God in godlinesse:
We shall (I trust) by Christe at last,
be placst with Saintes in blisse.
Praise be to God our Sauiour,
and to his name also:
Who graunt that to his glory we,
all thinges by him may do.

¶ A ready Instruction, and godly exercise for an happy death, spoken as it were in the person of Christe vnto the Soule. Translated out of the Booke, called, *Pharetra diuini amoris.*

Thou soule, as nothing maketh the loue of the worlde to seeme more foolishe, and sooner prouoketh vnto thee, the happy contempt of all things which are created, then the true consideration of this short life, and due regard of tempozal death, by which death al worldly endeuours, all earthly honour, all vading pleasures, all vaine thoughts, all hurtful desires, & transitory toye doth perish: So nothing doth more reioyce the louing soule, then that it beleueth & hopeth to be associated vnto mee, & to be altogether drowned in mee. Where hencefozward there shalbe no euyl, no sin,

no seperation, no daunger, no feare, nor griefe. where in perfect charity the soule shall continuallie prayse, alwayes magnifie, stedfastly obey, and perfectlie please me. And lyke wise it shall continuallie be with me, where it shall neyther requyre, loue, or affect any thing besides me, but I shall be the sole possessor of it. And for so much as these things cã not perfectlie happen vnto thee in this lyfe, tyll such time as thou shalt be plast with me in my kingdome, where all thy desyre shall be satisfied in louing and praising me, where I shalbe all in all: Therefore thou dost iustly require, & with all thy hart mayst lawfully desire, ỹ which is contained in ỹ prayer which I haue left with thee, which petition is, Let thy kingdome come. Therefore (my Daughter) if thou dost entirely loue me, if strongly thou affectest to come to heauen, if feruẽtlie thou requirest to see thy kingdome, which is this state, whereof

I do speake, then in this maner with signes praye thou, that my kingdom maye come. Wherein thou shalt be united vnto mee in perfect Charitie, and altogether drowned in me. And for that (as I haue sayde) this can not be, but after death, which caused my Saintes in patience of lyfe, to wyshe for death, which is the verie porte or entrie vnto lyfe. Wherby thou mayst see that the soule which perfectlie loueth mee, feareth not death. For what doth the soule loose by departing out of this vnhappie lyfe? surely nothing but the way to offende, snares of synne, occasions of ruine, deceypts of enimies, her owne proper fragilitie and feare, and such lyke innumerable daungers, which do blind, weaken, and chafe the soule (passing ouer the labors of the body) which are alwayes changeable and vnstable.

The soule in this worlde wisheth for many thinges that should not be

obtayned, not knowing that which it would haue. It coueteth and desyreth many things which can not be. The soule being ignorant & blynde in many things, walketh in daunger and darknesse, not knowing howe it may be ridde from them. Why then should not the soule wyllingly wish, and hartely reioyce, to see it selfe deliuered from these innumerable sorrowes and heapes of daungers?

O thou soule, what doest thou feare? Why wyshest not thou for death? Seeing thou art not hurt by death, nor yet canst loose any thing by death, if thou haue forsaken ỳ loue of al worldly things. Wherfore I tel thee, it is daungerous to loue any earthly thing. For to tell thee truly, I saye that by louing them, thou imbracest very daunger it selfe. Therfore I as one that tẽdreth thy welth, doo admonish thee, that thou before thy death wilt quite forget all earthly loue, and feare not death, if I be he whome

whome thou doest onely loue in this life. Reioyce then that thou doest die, for that is the onely meane whereby thou mayst come to me. But peraduenture thou feareſt somewhat els, as ỹ losse of worldly goodes, or some other lyke thing: Knowe thou then, that there is nothing in this worlde, whatsoeuer it bee that thou doest possesse (bee it neuer so greeuous vnto thee) but needes thou must forgoe the same. Thou art lykewise in extreme feare, and standest in great doubt, whether thou arte worthy to be beloued or hated of me. Thou knowest not how I will accept thee, neither whether I shall receyue thee to peace or paine. O my daughter, the knowledge of these things belõgeth not vnto thee. Wherfore stay & holde thy selfe contented for a while. For although thou doest all thy lyfe tyme, and at the verie howre of thy death continue in my faith, & feareſt, & hopeſt in me: yet canst thou not for

all this of thy selfe eyther lyue a perfect lyfe, or dye a godly death. For only by me thou doest attaine & come to eyther of these. Howe thinkest thou then, if I geue thee grace to lyue well, am I not lykewise able to graunt that thou shalt dye a happye death? Seeing then that thou hast and getteſt all thinges by mee, why doest thou assure thy selfe of the one, doubting & dispayring in the other: for thou canst not of thy selfe, neyther liue nor dye well. Trust therfore in me, cast all thy care vpon me, turne all thy griefe vpon me, for as in thy life time, so neyther at the howre of thy death, canst thou of thy selfe withstande any temptation, nor escape any offence. If in thy lyfe time I dyd not forsake thee. If in tyme of temptation I dyd strõgly assist thee, and strengthned and enabled thee against thine aduersaries: I will likewise do the same for thee at the verie last howre.

Thou

Thou doest neuer go armed with thine owne armour into the fyelde, but alwayes presumest vppon mee. If thou wylt leane and staye thy selfe vppon mee, I will fight for thee, and I being thy Champion and defendour, what shouldest thou then neede to feare, which (in respect of thy selfe) art of no value? And for the manner and order of thy death, take thou no care, for no kinde of temporall death can hinder the Iuste. Care thou not therefore after what sorte thou dyest, whether in thy bedde, or in the fielde, for that ought not to be feared. After what sort so euer thy life is bereft from thee, either by violence or otherwise, care thou not, seeing it is naturall to dye. If there be one kinde of temporall death happier then another, then were my Saints vnhappie, of whome, the greatest number (in the syght of the worlde, and to the iudgement of men) ended their lyues with most vyleft death.

which of my holye Martyres hath past ouer his full course, & ended his lyfe by naturall death? Which of the Martyres is there ỹ hath bene done to death, eyther vppon the painefull Crosse, or by force of wylde Beastes, or by rage of flaming fyre, or by dint of cruell Tirauntes swoorde? Not one truly. It hyndreth not therefore any whit, whether thou diest, eyther by the raging pestilence, or by the senceleſſe diſeaſe of Apoplexia, or any other death, eyther in thy bedde at home, or in the fielde abroade. Beware and watche thou onely, that thou maiſt be found in perfect fayth, hope, and charitie, and then no kinde of death nor funeral can hinder thee.

Although I speake to thee (O beloued soule) I do meane and speake theſe thinges alſo to thoſe which are as yet vnperfect, aduiſing and counſayling you al to loue innocency, and hate euyll. What soule soeuer thou be that offendeſt, be sory and repent.

and

and so repent (if thou doest meane to reape the fruites of true repentance) that thou doo not returne to thine old sinnes, nor to the occasions therof. Looke alwayes for death, and so prepare thy selfe for it, as though euerie howre should be the instaunt therof. And lest weake soules should lacke any kinde of godlie instruction, whereby they might the better prouide them selues to dye. I will adde more to this which I haue sayd: Marke well the wordes of mine Apostle (which thing the matter it self doeth plainely shewe.) You haue no stedfast dwelling, nor permanent cittie, sayth he, in this trãsitory world: for such a cittie is onely to bee looked for in the worlde to come, vnto the which this world is nought but the way and pilgrimage, which iourney and pilgrimage is ended when your lyfe is determined. Death is the end of all men, that byndeth and leadeth directly from ỹ pylgrimage wherein

you

you now are, vnto the region where vnto you cast your course, in suche dyrect sorte, that there is none other way or gate, through which you can enter, or departe out of this Pylgrimage into your countrey, but onelye by death.

As there is no assuraunce of lyfe, so there is an assured certenty of death: but this indyfferent betweene the good and the euyll, that being mixt in this perigrination, they be all but straungers, and they all doo long to come to ỹ blessed kingdom, although they all walke not in the right pathe. All you so lõg as you are in this iourney, although you stray, you may returne to the right way againe. And when you come to the ende of your iourney, euen at the very gates thereof, & at the extreme instant of death, some go from exyle to lyfe, and other some go to myserable and eternall death.

You ought not therfore lyghtlie to esteeme,

esteeme, nor forceleſſe with a negly-
gent conſcience to conſider in what
ſort you ſhould come to death. For
then muſt you forgoe & leaue behind
you all thinges, whatſoeuer you put
any truſt or confidence in, whether
it be ritches, honour, friends, or any
other vanitie whatſoeuer, for at the
howre of death they ſhall profite no-
thing, but muſt be al left behind, and
you fellowleſſe without company
ſhall goe alone before the trybunall
ſeate of almightie God, there to re-
ceyue according to your workes.
What greater blindneſſe & madneſſe
maye there be, then to take pleaſure
or reioice in any thing ỹ may happen
vnto you, whylſt you trauaile in this
iourney, or to loue any tranſitorie
thing, ỹ neither auaileth or profyteth
the ſoule. And as it were caſt into a
certaine ſodaine madneſſe, with a
dye wythered conſcience (without
God) to ſeeke for ſuch thinges as are
altogether fleſhly, and raſhly to ruſhe
and

and thrust foorthe after externall thinges onely, neglecting slouthfully, tyme, and godly occasions, wherby they might amend their liues, taking no regarde nor heede to the spirituall estate, of their inwarde man. And in this manner you doo runne headlong vnto death. O how many are in this very point deceyued? Loe here how they are intrapped, wrapt vp, and taken in the deceytfull nettes and priuie snares of this transitorie and miserable worlde. See howe vnhappilie they are taken captiues, and compelled to drawe the yoke of the diuell, that thus vnaduisedlye come to death, with blinde and hard hartes. O howe vnhappie bee their liues, that neglecting death, prepare not for their owne health? They which hynder the soule, and with pleasure pamper their flesh, forgoing all thinges behouefull and necessarie for their saluation, are worthy to be cut off and cast away.

Euerie

Euerie man ought so to lyue at euery howze, as though ỳ same were the last howze of his lyfe, wherein he should go to heare the iudgement of God. And right now (if not oftner & alwayes) he ought to call present before his eyes ỳ dreadfull houre of his departure from the flesh: for the soule shalbe iudged for euery word, worke and thought. Alwaies and presently thou oughtest so to rule thy self, that by thy nowe doing thou shouldest be found in such a readinesse, as in tyme to come thou wouldest wyshe thou shouldest be found in, when vndoubted death shall appeare. It is therefore the parte of a foolish and madde harte, to deferre the correction of lyfe vnto that time wherein the ende of lyfe appeareth, and when there is no further hope of life: At what time wee ought not neede to be amended, but rather being amẽded [illegible] ought to meete our God. Departing out of this life, thy soule forgotth not on-

lie

lie all offences, but also leaueth all other thinges behinde it. And yet art thou not sayde then to forsake synne, whē thou canst sinne no more. Therfore whilst thou hast power to sinne, forsake it, seeing that true repentāce can neuer be too late: notwithstanding, that such repentance as is deferred to ỹ last howre, is much doubted, whether it maye be called true repentance, or not. If ỹ feare of damnation do so much trouble thee at the howre of thy death, take heede then ỹ thou prepare what remedie thou canst to preuent the same. If feare meere, thy feare groweth not by charity (for that thou didst offende me thy Lord God) but that it commeth only of the proper loue thou beares to thy selfe. Thy onely cause of griefe is, for that by thine owne offences thou hast gayned death and eternall dampnation: Whereas if thou hadst truelie repented, thy chiefest cause of sorrowe shouid be, in that thou wast

vnobe-

vnobedient, stubborne, vnthankfull, reprochfull, and that thou yeeldedst not due honour vnto me. This ouer great lamēting of thine owne cause, doth iustly argue, ỹ if there had bene no daunger, or if sinne shoulde freelie escape vnpunished, thou wouldest neuer bewayle thy synfull estate, although ỹ hadst continued therein a thousand yeres. The true repentāce, whereby the soule is reconciled vnto me, is grounded only vpon charity, & doth continually lament and repent, that it hath so often despised mee, the best, the greatest, & faithfullest Lorde God, Creator & redemer: And that it hath exalted it self so hyely, so proudlie, so arrogantlie and vnobedientlie against mee, it being but dust, and of no value.

Whosoeuer he be that meaneth to dye well, let him (as mine Apostle teacheth) lyue soberlie, iustlie, and godlie. For after a good and iust lyfe, followeth an happy death. For the

death

death of my Saintes are pretious in my sight, by what death soeuer they doo depart out of this life, whether it be by water, or by fyre, or in their beddes. And for a preparation therunto (in the meditation whereof a wise man spendeth the whole course of his naturall lyfe) take here this short exercise, whereby euery Christian may in such sort admonish and direct himselfe in such order, as he needeth not to feare death, so as he be found according to this instruction, it shall suffice.

Wholsome admonitions to dye.

Whatsoeuer things at the howre of thy death thou wouldest haue to be done, doo thou the same presently: and whatsoeuer thou arte by duety bound to doo, commit not the charge therof vnto others. For if thou thy selfe wast negligent and carelesse of thine owne wealth and busines, howe thinkest thou that others

thers wyl take any heede or regarde to thy health: Beleeue not vncertein thinges and vaine promises, neither commit thy selfe to doubtful chaunces. Liue & so behaue thee selfe, that thou mayst be so quieted in thy conscience, as though this were thy dying daye. Neuer go vnto thy bedde, before thou hast accoumpted with thy selfe the maner & state of thy life. Examine thy selfe, calling thy harte with al thy sences to iudgement, and knowe whether thou be the better or the worse for this daye. Neuer go thou to bedde with such a cõscience, wherein thou feareſt to dye. If thou doest finde thee selfe in such state as thou doest feare to die, search out the cause therof: for peraduenture there be some sinnes, of the which as yet thou hast not perfectlie repented thy self, or else thou forsakest to acknowledge & confesse them, or peraduenture thou doest refuse to abstaine frõ the occasions thereof: or thou liuest

vnder the daunger or obedience of some man: or as a peruerse mã thou dost continue in malice, or in the vniust withholding of other mennes goodes: or thou art too much addicted & bent to the couetous desyre of worldly wealth & carnal sensualitie: or rauished with the vnlawful lust of some creature: or being so deepelie drowned in ẏ greedy desire of earthlie & visible thinges, in such sort as ẏ canst by no meanes be withdrawen from them, coueting for nothing of that which belongeth to the Soule, foolishly looking and lyking in al external things, lothing and vomiting out al heauenly thinges. The cause that mooueth thee to feare death, is, that thy guyltie conscience foretelleth thy fearefull minde the torments whiche are prouided for thy sinneful soule after thy death. Which soeuer of these resteth and raygneth in thee, cutte them off, persecute them, and with all thyne endeuour doo what

lieth

lyeth in thee to deliuer thy selfe from them. Imbrace my crosse, and folow my footesteppes, and they shal be a great furtheraunce to thee in this thine attempte, and with rigour of minde & holy hatred against thy selfe, proclayme thou open warre against all vyces, with a determinate wyll not to sinne, renewing oftentymes this holy battayle without ceassing: And least thou shouldst be ouerthrowen for weaknesse and want of courage, contemplate and earnestly beholde the examples of me and of my Saints commending thy selfe to the prayers & exhortations of good men, reposing thy selfe with inwarde and wholsome inspiration, be occupied in prayer and godlie reading, be neuer vole, loue solitarinesse and syence. These and such like driue away euyl thoughtes frō the harte, & banish the feare of death. When thou cōmest to thende of euery day, say vnto thy selfe, Now my life is shortned by one day.

And when thou rysest in ẏ morning, saye: O God I am by one night neerer to death then I was.

¶ An Exercise to be vsed in the Morning, or at other times when you thinke conuenient.

ALmightie and eternall God, my Creator and louer, I praise, adore and blesse thee, for that in mine offẽces and vngratefulnesse thou hast so mercifullie and leysurelie forborne & suffred me to liue euen to this houre, wherunto by thy benefits thou hast brought me, geuing to me thine vnworthy & reprocheful seruaunt, both life & necessaries therunto belõging, appointing Angelles to be my keepers. O good God, who knoweth whether tyll euening my life shal be prolonged, or what death is appointed for me. O merciful Lorde God & heauenly father, graunt that I may with harty repentaunce truly repẽt my sinnes, & inwardly bewaile that euer I offended thy godly maiestie.

Suffer

suffer not my soule to departe this body, before it be (through thy mercie perfectlie reconciled and adopted vnto thee by thy grace) bedecke with thy merites and vertues, inflamed with perfect charitie, and acceptable vnto thee, according vnto thy wyl. O mercifull Lorde Jesus Christe, if those thinges whiche I desyre doo stand with thy pleasure, graūt them I beseeche thee, although I be not worthy to be heard: yeelde and geue I beseech thee, of thine infinite mercie, that by the merites of thy passiō I may be purged from al my sinnes. And that at the howre of my death I maye be striken with true and behement contrition, and being knitte with thee in perfect charity, I maye immediatly flit vnto thee my sweete Redeemer safelie and freelie from al dampnation. Neuertheless in al these my requestes, O best beloued Jesu, I do fully and wholy offer and resigne my selfe vnto thee, to be alto-

gether disposed & ordered according to thy wyl, and to suffer for thy glorious sake: desyring this one thing at thy hands, that thou wilt remember my fragilitie, vnworthinesse, vnstablenesse, & miseries, together with thine owne goodnesse and most charitable mercy, praying thee neuer to forsake or leaue me, but ỹ thou wylt alwaies possesse and gouerne me, according to thy wyl, Amen.

¶ An oblation of Christ, and of his merites, vnto his Father.

O Almyghtie and benigne Father, al the paines, dolours, chekes, punishmentes, rebukes and labours of thy onelie begotten Sonne Jesus Christ, lambe immaculate, which he vpon his owne body hath suffred for my sake: his trauels, with the affliction of al his members for me: his bloudshed, and feete nayled for me: his most noble and godly soule seuered from his delicate body for me: his infinite vertues and merites, the

strength

strength also of his body & soule, and al thinges ỳ bare lyfe in him yeelded to death for my redemption: inseperately notwithstãding vnited with ỳ Deitie. Christ also thy blessed sõne, God & man omnipotent, both weakned looking downe, & glorious working myracles, and hanging vpõ the Crosse: I do here offer vnto thee in traction & satisfaction of my synnes & al the worldes, and in mortifying & extinguishing of al my passions, euil affections, & sinful vices, in steede and supply of al my negligẽce, and in the laude and prayse of al thy graces & benefites. O heauenly father, haue cõpassion vpon me for his sake, haue thou mercie vpon me for the loue of thy beloued sonne Iesus Christ.

THere bee which doe prefixe a certaine kinde of exercise vnto themselues, as death were present, preparing themselues euery fyue dayes continually, in suche sorte as though

they shoulde dye presently.

The fyrst daye, they do remember death, the presidentes and horror thereof, to whom they do wyllingly yeelde.

The seconde daye, they do thinke vpon theyr sinnes, and them so busie and diligently they do confesse, as though presently after theyr confessiō they should die, passing ouer that daye in sobbes and teares.

The thyrde day, with the greatest deuotion they can, they do prepare themselues, comming to the holye Eucharist, and victayle themselues therewith, for theyr reliefe in theyr iourney.

The fowrth daye, they do continually pray vnto God for ỹ inspiration of the holy ghost, whereby they may lighten & soften the hardnes of theyr hartes: and thus they do continew all that day.

The fift day, with feruent deuotiō they make theyr humble supplicati-

ons

ons vnto God, for a spyrituall death, wherby they may perfectlie mortify them selues, and yet continually liue to God.

To eche of these dayes a man may applie fyt Psalmes and Prayers.

And lastly they do giue harty thãks to almightie God for his innumerable benefits bestowed vpon them at al times during theyr liues.

¶ Spirituall counsayles at the howre of death.

My Daughter, ỹ beeing brought to infyrmitie, prepare thy soule to God, taking such order for thy tempozal goodes, that there be no strife nor cõplaint for them after thy death. Nothing profiteth the soule moze then to leade a iust & innocent lyfe, and to do good to euery man in thine owne life tyme, & whatsoeuer thou wouldest that others should do for thee, be thou careful and diligent to do ỹ same thy selfe. If after death thou dost goe to euerlasting paine,

what

what doeth the fulfylling of thy Testament, the pompe of thy Funeral, almes, or sacrifice auayle thee after thy death? Do these things thy selfe in thine owne life dayes, that thou maist be deliuered not only frō sinne, but also increased in my grace, thou mayst escape damnation: and I preseruing thee from thine offēces, thou maist continue and perceuer in good workes vnto the ende. When death approcheth see thou do ridde thy self from al cares and worldlie labours, that with feruent desire thou mayst affect to come to me without spotte, beeing ful of fayth, not trusting any thing to thine owne workes, but let the hope of thy reliefe be onely planted in mine ineffable mercie. In this faith altogeather betaking thy selfe, and al other things which thou hast in this worlde, vnto my prouident wyl, humblie and deuoutlie receyue thou the Sacraments of my body & blood, which haue theyr vertue only

by

by my merites, and were by me geuen vnto the Church as a treasure. Although that many men haue oftē times abused them, as they haue done many other good things: neuertheleſſe, receiue thou them with a feruent zeale and a ſure fayth, vnto thy euerlaſting ioy.

¶ An Exerciſe, wherein the weake man may reſigne him ſelfe, to God.

O My faythful louer, O mercyfull Lorde Jeſus Chriſt, graunt that with al my harte and minde I maye perfectly vnderſtande that which I saye. As the Harte deſireth to come to the fountaynes of freſhe waters, ſo doeth my ſoule deſire to come to thee, O Lorde. I haue choſen rather to bee an abiect and an vnderling in the houſe of my god, then to dwel in the Tabernacles of ſinners. Bleſſed are they which dwell in thy houſe, O Lord, they ſhal prayſe thee for euer. My ſoule dothe thirſt to

come

come to thee (O Lorde) when that I appeare before thy face. O my soule why art thou heauy, why troublest thou me? Hope in the Lorde, for I will trust in him, the health of my countenaunce, and my God. Turne thy face vpon me thy seruaunt, saue me in thy mercie, O Lorde, that I be not confounded for euer. I cal vpon thee, linger not from me my God. Looke backe and assist me, a poore man left vnto thee, for thou arte the releeuer of Orphantes, thou art the refuge of al my trouble that compasseth me. O my triumph, delyuer me from them that assault me. O thou Lorde God of my health, come and helpe me, for thou arte my strength, my helper and refuge, do not forsake me, nor despise me. O God salute me with welcome, beholde I come vnto thee my God, whome I haue neglected and despised, for all the earth is ful of thy mercy. I doe therefore flye vnto thee moste mercyfull God, re-

ceyue

ceyue me accozding to thy wozd, (by which thou saydest, I wyll not the death of a sinner) and I shal lyue, do not confounde me contrarie to mine expectation. My God, I craue not foz this temporal life, but I do onely inuocate and call vpon thee with al my harte, which art the eternal life. Alas my best beloued, Alas my only Lozd and God, that euer I offended thee, that euer I neglected thy inspi-rations and counsayles, that euer I loued anything besides thee, my Lozde God, this is it that repenteth me. I beseech thee therfoze to graūt vnto me, that during my life I maye with al my hart truely & faithful lie repent and bewayle these mine offē-ces. I woulde I coulde powze fozth and vp befoze thee, al the dzoppes of my bloud and teares, in true repen-taunce. Lozde Iesu I craue and loke neyther foz death noz life, but onelie foz thy good wyl. Let al thinges be done accozding to thy good wyl and

pleasure.

pleasure? Seeing it pleaseth thee that I must dye, O Jesu receyue my soule, graut that I may haue eternal rest with thee. If it be thy pleasure, O Jesu, that my lyfe shal be prolonged, I haue determined with al my harte to beseeche and aske, that thou wylt most graciously graunt it me, through the helpe of thy mercie and grace, & so to offer my selfe vnto thee as an offering to thy glorie & wyll. O best beloued Jesu, for that I haue past ouer my lyfe in contempt of thy glorious name, ryuing out of thine obedience, graunt nowe, I beseeche thee, that hencefoorward I may wyllingly spende al ỹ strength of my soule and body, and al the rest of my time graũted by thee, vnto thy glorie and wyl.

O Mercyful Jesu, bee present with me, and mercifully helpe mee in these my paynes and miseries, and if greeuouser paynes shall happen to oppresse me (which for mine offences

I knowe I haue deserued farre greuoufer & greater then these) graunt that I maye suffer and beare them paciently. O sweete Iesu, although I had neuer offended, nor deserued punishment in thy sighte, yet to thy glory and wyl, in these paynes, as in euerye other, I doe offer and resigne my selfe vnto thy Maiestie, not trusting in mine owne vertue, but only in the multitude of thy merits, vpon which I doe presume, and doe inuocate and call vppon thee, that thou mayst by thy vertue erect & strengthen the weaknes and wisedfastnes of my soule, and that thou wilt comfort it with strength, and strengthen it with patience, that I doe not fall downe, beeing vanquished with aduersitie and temptation, nor weried with weaknes of minde: but beeing altogeather consumed in the flame of thy sweete fyre and loue, I maye onely long for thee, and that wyth a thirstie appetite I maye coole my

thirst in thee, that I may thinke vpō thee, and altogether long for thee, & that I may forsake, disdaine, and cōtemne the world & all thinggs therin, & that I may geue thee like thanks, both in ioye and sorowe.

O Most louing Iesu, I haue chosen thee, I wishe and loke for thee, I tunne to meete thee, and I doe renounce all things that are not of thee. Whatsoeuer thou wilt I will: and whatsoeuer thou wylt not, the same I wyl forsake. Whatsoeuer thou doest detest, I doe refuse it: and whatsoeuer shal hereafter happen vnto me cōtrarie to this my present minde, I beseeche thee my God, not to impute the same vnto me, neither accordinge vnto that, but accordyng to this present choyse of my soule iudge me. For al thinges whiche I ought not to doe, I doe here vtterly forsake them. And if at anye time hereafter I shall chaunce by any minister

nister occasion to agree to any thing that maye be a cause to withdrawe thy mercy from me, I do now at this howre vtterly accurse and detest the same.

O Lorde Jesu, if it please thee, or if it maye stande with thy glory, graūt I beseeche thee, in this my present lyfe, that I maye be delyuered and preserued from all offences, wherein I haue offēded, & from all the paynes whereunto, deseruedlye I ought to come after my death. And that thou wylt with the handes of thy mercye, immediatly after this life receiue my soule into eternall ioye. Lorde Jesu receyue my soule, &c.

¶ A certaine Christian protestation or last Testament, not vnprofitable, eyther to be sayd, or to be thought vpon at the howre of Death.

IN the name of the Father, and of the Sonne, and of the holy Ghost. I. Y. a wretched synner, redemed

with the pzecious bloud of our Lozd Jesus Chziste, thzough his greate mercy and loue, & not by my merites do confesse and acknowledge openly, eyther by this wzyting, oz by these my wozds, befoze God omnipotent, and befoze you that are here as witnesses (if there needeth any) that I am and doo dye the true seruaunt of our Lozde Jesus Chziste, as it becommeth a true Chzistian. I do beleeue and confesse generallye all and euerie parte and Article of the Chzistian fayth, wherein euery Chzistian beleeuer is bounde to beleeue. And chiefflie the vniuersall partycles, conteyned in the twelue Articles of the Chzistian faith, either openly expzessed, oz by reason excluded. Accozding as thzough the holye Ghoste by the twelue Apostles, and by the true gospel they were delyuered vnto vs. And to be shozte, I beleeue so muche as a true Chzistian ought. And I do with all my harte reioyce to dye in

this

this immoueable and fyrme fayth, holding this scripture in my hands, and offering it vp, as a most defensible and inuinsible shield against all the inuations and deceipts of the diuell. And if (which God forbyd) it come to passe, that by the temptation of the diuell, or by the violence of my disease, I shall happen to thinke, speake, or do any thing contrarie to this protestation: Or that I shall fal into any error, misbeleefe, or dispaire: If any of these do chaunce vnto me, I doo here in the presence of you all reuoke, & vtterly renounce the same, in such sort as I woulde doo if I had my perfect sences. For this I cal you all which are here present, & there my good Angell vnto whose custodye I am cõmitted, that you as wytnesses may testify this my protestation and cõfession, before the omnipotent and righteous Iudge.

As muche as in me lyeth, I doo here clearly forgeue and remit all in-

turies, whatsouer haue beene done vnto me: And the lyke I doo aske at their handes, whom eyther by woꝛd oꝛ deede I haue at any time offẽded. And chiefly I do requeſt to bee partaker of the bytter Paſſiõ, and innocent death of our Lord Jeſus Chriſt, and that my natural and voluntarie death, may thꝛough thy grace, ſtand foꝛ all my ſinnes.

I do alſo intirely requeſt and deſire you all that be here pꝛeſent, to ſay the Lordes pꝛayer with me, and foꝛ me. Our Father which arte in Heauen, halowed be thy name. Thy kingdom come. Thy wyll be done in earth as it is in heauen. Geue vs this day our daylie bꝛeade. And foꝛgeue vs our treſpaſſes, as we foꝛgeue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from all euyll. Foꝛ thine is the kingdome, the power, and the glorie, foꝛ euer and euer, Amen.

Would to God I had neuer ſinned,

nor offended against my God, nor my superiors, neither against my neighbours, nor my selfe.

Lastlie, I geue thankes vnto the almighty God, for all his benefites bestowed vppon me. And I commende my body and soule into thy handes, that my soule may be saued through the bitter passion of our Lord Jesus Christ, to whom be praise, honour, & glory, for euer and euer. Amen.

¶ How fearefull and bytter, corporall death is of it selfe, and the natural causes therof.

A Man, naturallie delyzeth to bee in this worlde, to lyue, and to reioyce: So is it also natural for him to feare death, and the paines & presydents thereof. Vertuous and perfect men (notwithstanding) are accustomed to wysh for death, forsomuch as it is the ende of the myseries and offences of this present life, & the entry lykewise into the felicitie and ioye to

come. They do therfore louet death, whiche loue no vnlawfull thing in this lyfe, and despiseth and setteth at nought al the vanities, pleasures, riches, honours, & prosperities of this world, with a most ardent affection aspyring to the most blessed syght of theyr God, whome aboue all other thinges they do with all their harts entirely loue, and inwardlie burne with the hartie desyre of heauenlye pleasures & eternall wealth, saying with the prophet Dauid. As ỹ Hart desireth to come to the fountaines of fresh waters, so doth my soule desyre thee, O Lord. My soule hath thirsted to come vnto God the lyuing fountayne. When shall I come & appeare before the face of god? And to ỹ same effect sayth Paule, I vnhappie man, who wyll delyuer me from the body of this death? That is to saye, from this mortall & miserable body. Also, I desyre to be dissolued, & to be with Christ. Neuertheless, though ỹ consideration

sideration of death of it self be a most bytter paine, and that the losse of lyfe to a humaine creature is naturallie fearfull and horrible, insomuch that our lord Jesus Christ (death approching) by natural feare of death, whiche he tooke willingly vpon him, began to feare, to ware wearie, and to be heauy. Such moderate feare of death is profitable, for it withdraweth man from carnall delectatiō, and from the vanities of this worlde. He that wyl wisely consider howe painful an ende, howe bytter a death, and howe greeuous a sorow doth dayly approche vnto him (& peraduenture is presentlye at hande) hee wyll refrayne him selfe from dyssolute and vaine securitie, from sports, games, and laughters: Saying with Salomon, I haue accoumpted laughing for errour: And to myrthe I haue sayde, Why doest thou deceyue in vaine? And that they be so in deede, the wyse Salomon doth in another

place witnesse the same. Better it is (sayeth hee,) to goe into a sorrowfull house, then into a banqueting house. In thone (that is the sorowful house) man is admonished of thende of all men, & lyuing, he thinketh vpon that whiche shall happen and is to come. As the Scripture sayth: Blessed is hee that is alwayes fearefull. And by this the olde Doctours, Hierome, and Augustine do wryte, that Plato (that excellent and moste noble Philosopher) did forgoe the delycate and beautyfull Cittie of Athens, with certayne of his Scholers, chousing rather to dwell in an olde ruinous Village, beeing often with Earthquakes and Tempestes, well neare ouerturned, so that by the feare of daungers and death, they myght in them selues mortifie the vices of the flesshe, & withdraw them selues from concupiscence and all other vyces. For so muche as the Gentyles haue done this, howe much more) I praye

you

you) ought Christians to withdraw themselues from delectations, by remembring the daungers of death: And that by this (the premeditation of Death) there myght growe in vs such an healthfull feare. The disposition of him that dyeth is to be consydered, & to behold the present howre of the separatiõ of the soule from the flesshe, where of man hath a naturall feare, for then man altogeather wareth pale, his feete wareth colde, his weake hands becommeth blacke, his countenaunce chaungeth colour, his eyes becommeth dimme, and sinketh in, and for intollerable pangues of paynes, they are turned vpwarde. See how his hart wareth faynt, his forehead shrinketh, all his members wareth stiffe, his chynne falleth, his pulses changeth theyr course, and his breath gathering it selfe from the innermost bowels, doo altogether forsake the body. The paines of death do then appeare, & deadlye pangues,

stinging

stinging with the mortall stings the verie harte, which fyrst of all begynneth to lyue, and last of al doth dye. And last of al there commeth & breaketh foorth a deade sweate, shewing that Nature is ouercome. And thus being vanquished by grefe, the soule is cast out from her dwelling place. If we wyl consyder this disposition of them that dye, and do dillygentlie imagine, that the lyke wyll shortlye happen vnto our selues, there is no doubte but we wyll consyder the healthfull feare of Death.

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The

THE MANER howe to dye well.

Written in Latin by Petrus de Soto.

ALL men must needs dye, a punishment assigned vnto vs for that sinne of our first parentes. Mortalitie (that is inevitable death) is left & cast vpon vs; for that Adam and Eua did eate of the forbidden fruit, wherby they sinned against the Lord. And as sinne was first committed, so death presently followed. By syn they lost lyfe, & gained death. For as by doing well they should haue obteyned immortality to themselues & their posterity: so by doing the contrarie they haue gained death & mortality to them & vs for euer, from the generall sentence, whereof none shall escape, least that any one should haue cause to exalt himself aboue another, if he might freely escape the same.

The

The manner howe The certaynte of death, and the vncertayne howre therof.

NOthing is more certayne, then Death. but the howre, the place, and manner thereof, none knoweth. For who is he that knoweth when, where, and after what sorte he must dye: whether he shal dye a good, or a shamefull death: whether hee shall ende his lyfe by sword, fire, or water, or by any other kinde of death: No not one truely. For death (more dilygent then our shadowes) at al times and places continually, geueth his attendance, laying for vs his trappe, thinking at euerye howre vnwarely to intrap vs therein. Who is then so foolishe, as to assure himselfe to lyue but tyl night, of what age soeuer hee bee of: For what other thing is our lyfe, but the verye beaten pathe, and straight waye to death: He therefore that is wyse, loketh, & prepareth himselfe for death, and at al times and in al places is continually ready to die.

For

For death is at the gates of old men, and lyeth in a readines to oppresse & ouertake yong men the houre when the Lorde reserueth, and keepeth to himselfe, to the ende that wee being vncertayne when to dye, should the rather prepare our selues to die. And whylst we haue our perfect healthe & memorie, we ought to acknowledge our redeemer, to call vpon him, betaking our selues altogether vnto his clemencie & great mercie. And in no wyse to deferre the tyme to the laste howre, and extreme instãt of death. For death most commonly assaulteth and oppresseth those whome he seeth most vnwylling and the worst prouided. And as death findeth the mã, so man shall finde death. The perfect man dyeth in securitie and gladnes, the iust man ful of hope, faith, and assured confydence, and the vniust dyeth in feare and desperation.

Why

VVhy Iuste men doo wyshe for death.

WE do continually walke amongst innumerable dangers, that is the daungerous snares of our auncient enimie the diuell, the bloody swords of the wicked, the intollerable greefes, paines, and labours of the body: The habitation or dwelling place of the body wherein we dwelle is ruinous, the worldly sea wherein we sayle is full of stormes & daungerous wrackes, no earthly thing wherein wee can delyght our selues, lacketh great perils, and that wherein wee thinke we finde great felicity, therin alwayes consisteth our most miserye and calamities. But yet our benigne Sauiour doth not without heauenlye prouidence appoynt & suffer, that this our mortall lyfe should be so replenyshed, and fylled with those so great calamities, paines and perils: And also doth (according to his profounde wysedome) prouidentlye or-

deine

deyne and appoynt them (I meane thole tempozal paines which we do abyde) to the ende that we ſhoulde repent vs of our fozmer ſinnes, and amend our pzeſent lyfe, and diligentlye to care foz the lyfe to come, and that we ſhould wyllinglie contemne the wozlde, and ſet at nought this tranſytozie lyfe, erecting and lyfting vppe our mindes, ſoules, and hartes vnto the almightie God, earneſtlye affecting the glozious & euerlaſting life, with feruẽt deſire from the bottome of our hartes. Our fozefathers which in times paſt taſted but verie lytle of this glozious and heauenlye ſweetnes, did yet abandon al earthly vanities, abhozred the delight of the wozld, deſpiſed and quite fozgot this tranſitozy life, moſt painfully labouring with al diligence to obteine the vnſpeakeable pleaſures of Heauen, greedily thirſting foz ỹ eternal bliſſe, ſaying with the Apoſtle. O wzetched man, who ſhall deliuer me from

this

this mortal body. My desire is to be dissolued, & to be with thee, O christ. For as the Harte desireth to come to the fountains of fresh waters, so doth my soule, O Lorde, desire to come to thee. Although death bringeth vnto vs suche, and so many pleasures, and that through it the Soule is carried thyther, where it shal eternally lyue: yet wee ought not to dyspute nor argue of ỹ rest of our lyfe, which is prescribed by God, neyther ought we to bee the causers or procures of our owne death. For as we came not hyther by our owne appoyntment: so ought we not to be the sekers of our ende, before the time appointed vnto vs by God. Herby I iudge him to be altogether forgetfull of him selfe, and little to regarde his owne state, that thinketh his time in this world to be but short, seeing it is sufficient to liue a short time and smal age, so that we spende the same in dooing well. For what matter is it, whether one dye

yong

yong or olde, for so much as the number of yeares, nor length of time, do make neyther blessed nor vnblessed, happy nor vnhappy. And that by cõming to death (the ende of al humain kinde) we shal aryue in a safe porte & quiet harborowe, free and safe from al the daũgerous stormes & troublesome broyles of this worlde.

The death of the iust man.

NOthing ought to be more wished for, then to be in the handes of God, wherein the Soules of the iust quietly rest. Their death is acceptable to the Lorde, if a man maye cal that death, which is the greatest pleasure ỹ can happen to good men, for it is to them the end of laboure & care, the winning of victory, the way of lyfe, the entrie into perfect securitie, and ioyning of the soule to God ỹ chiefest goodnes, which is of al other the greatest rewarde that men can haue. The departing of the iust man

from this life, is the vyage and paſſage from trouble to reſt, frō paynes to glory, from pouerty to a kingdom, from feare to ſecuritie, from griefe to ioye, & from death to that lyfe, which onelie ought to be called lyfe. And to conclude, death is nought elſe vnto him but an eſcape from priſonment, a returne from baniſhment, a finiſhing of labours, an arriual to the port of reſt, an ending of pylgrimage, a lyghtning of his burden, a delyuerance from a ruinous houſe, an ending of euylles, an eſcape from daungers, and paying to nature hir duetie, and entrye into his countrey of euerlaſting ioye and glorie: By meanes whereof that daye wherein the Saintes departe hence, and are receyued into Heauen, is commonlie called their naturall daye, for that when they departe hence, then doo they begynne to lyfe, and by dying in this worlde, they enter into a better.

The death of the euyll.

THe death of a sinner is most wretched of al euyls, for thereby he loseth the worlde, the greatest aspect & familier felowshyp of his best beloued: also by it ỳ soule is seuered from the body, & is condemned to abide ỳ affliction of Yellfyre. For the paines of one cõdemned soule is farre worse & greeuouser then all ỳ tormentes of al the holy martirs, yea though they were al gathered in one. For ỳ sinner hath horror & feare at his departing, grieke & sorow in his iourney, shame and confusion in the sight of God the vpright iudge, & incredible terror, & dread in departing from this lyke, & entring into an vnknowne Region, wherein fearefull spyrites & wycked Angels meete the soule, and put it to eternall paines.

The goodes of the wycked are diuided into three: Fyrst, his soule to the diuel: his body to the wormes: & his temporall goodes to his heyres,

which are cõmonly vngratefull, and too prodigal.

The daungers of death.

The diuel doth with al his engines and snares seeke to intrap mans Soule at the very howre of death (if God of his speciall goodnesse assyste him not) tempting him fyrste of the verity of his faith, & persuading him to forgo the same, putting him in remembrance of his cõmitted offẽces, thinking with the greatnes of them to drine him into dispayre. And at ỹ same instant, cõmonly a pange more painful then tongue can tel assayleth him, which is, the separation of the soule from the body. That paine is so great, that as then he can remember nought els but the deadly pãges of death only. Therfore it is written In death (O Lorde) none remembreth thee. And Saint Agustine sayth, The sinner is stricken with such an aduersity, that dying he forgetteth himselfe, who whylst he lyued remembred

bzed not God. Saint Barnarde also treating of the howze of death, Curſed ſpyzites (ſayth he) watcheth at my doozes, and hozrible diuels attende my comming, ſo that I dare not goe fozth. Surely I am not able to eſcape theyz handes, vnleſſe the Lozde defende me. But hee who redeemed me will defende and ſaue me.

Howe we ſhoulde comfort thoſe that be in daunger of death.

To the end that euery man might learne the right waye howe to dye, I haue gathered together theſe fewe lynes folowing out of dyuers good Authozs.

Three exhortations to the ſicke.

1. Conſider good Bzother that al men, of what condition oz degree ſoeuer they bee, muſte once dye, ſome ſooner, & ſome later, according to the tyme appoynted them by God, to whom we are al ſubiect (to paye vnto Nature her fees) whenſoeuer his

omnipotencie shal thinke good, who hath appointed this worlde vnto vs as a bayting Inne, and not to be our continual dwelling place. There is no cause therefore why you should so much affect this transitory life, for by how much the lōger your life is prolonged, by so much ỹ more your syns are increased. And ỹ elder you grow in age, the more your offences are multiplied: for euery day vice increaseth, and vertue decayeth. We ought therefore to be the more wylling to dye, for ỹ by flytting from this poore mortal life, we shal come to the euerlasting and blessed lyfe.

2. Acknowledge good brother most thankfully Gods bountiful goodnes towardes thee, in that that hytherto of his vnspeakeable mercie he hathe permitted thee to lyue, yea & for that at this present extremitie of death, his hyghnesse hath graunted thee thy perfect senses, reason, and vnderstanding, whereby thou mayst acknowledge

knowledge thy bounden duety vnto his heauenly Maiestie. And in that he hath not oppressed, nor preuented thee with sodaine death: and for that also he hath of his merciful goodnes called thee vnto his true and vnfaigned faith, through which by his help thou shall be brought to his euerlasting kingdome and eternall inheritaunce. For this and al other his innumerable benefites, geue vnto his highnesse moste hartie thankes; and altogether betake thy selfe vnto his endles mercie, humblie crauing pardon of him for thine offences.

3. Consider that God the Father hath geuen and yelded his welbeloued sonne, in whom he tooke great delyght, to be crucifyed and tormented with innumerable tribulations, tortures, and paynes, and to suffer most vyle & bitter death for vs most wretched sinners. Seeing therefore thou hast in this transitorie life committed & done innumerable sinnes

and haynous offences, which deserueth farre greeuouser and greater paynes and punishmentes then bee assigned vnto thee. Thou oughtest therefore patientlie to beare ỹ paines and panges of this thy deserued disease and death.

Christ for thine offences must willynglie and patientiy suffered death, and the holy Martyrs and Apostles with al theyr minde moste willingly imbraced death for his names sake. Knowe thou therefore, that what maner of death soeuer thou suffrest, is muche lesse painefull then theyrs, for wyl thou, nyl thou, die thou must, therefore in the name of Christ good brother take it patieutly.

Questions to bee asked of him that lyeth sicke, by the Minister or any other godly person.

Wilt thou liue and dye in the true fayth of Iesus Christe, as a true Christian?

I will.

2 Wilt thou aske forgeuenes of him for all thine offēces cōmitted against his holy maiesty, & for that thou hast not worthily honoured him:

I doo aske.

3 Hast thou not determyned with thy selfe to alter thy trade of lyfe into a better, if it shal please Gods goodnes ỹ thou shalt escape this disease:

I haue determined.

4 Dost thou not humblie craue and beseech him to graūt thee grace not to decline from this thy good intent, that thou mayest repentauntlye bewayle thy former faultes, and that thou mayst hencefoorwarde continue in al goodnes:

I doo requyre.

5 Dost thou not hartely forgeue al offences committed against thee:

I doo forgeue.

6 Wylt thou not earnestly aske forgeuenes of al them whom thou hast in any wyse offended:

I doo aske.

7 Dost

7 Doste thou not clearely caste out of thy hart al enuie, malice, & hatred, whatsoeuer thou beareſt to any creature, and willingly be reconciled in perfect charitie to euery man?

I am willing.

8 Wilt thou willingly reſtore what ſoeuer thou haſte wrongfully taken or withholden from any man?

I wyl.

9 Doeſt thou not pacientlye take in good worth theſe paynes for the name of God?

I doo.

¶ Prayers to be ſayd at the howre of death.

INto thy handes (O Lorde) I commende my ſoule, thou haſte redeemed me, O Lorde God of truth.

Jeſus Chriſte the Father of mercy, make mee one of thy ſeruauntes, helpe mee in my extreme neceſſitie, Succour my needefull and deſolate

ſoule

soule, O Lord my god, that it be not deuoured by hellhoundes.

For the honour and vertue of thy bytter Passion, most mightie Lorde Jesus Christe, commaunde that my name may bee registred among the number of thine elect.

O my Creator & redeemer Jesus Christe, I yeelde my selfe vnto thee, forsake me not, beholde I flye vnto thee, succor me, and reproue me not.

O Lorde Jesus Christe the sonne of the lyuing God, put thy Passion, Crosse and death, betwixt my soule and thy iudgement.

Nowe, O Lord, according vnto thy will haue mercie vpon mee, and commaunde that my soule be receyued into thy peace.

Let that sweete voyce, O Lorde, sound in the eares of my soule. This day thou shalt be with mee in Paradise.

Hoc

¶ Howe to foresee that thinges goe rightly with anye when he dyeth.

If the sicke man doe wauer, stray, or doubt any thing of the veritie of his fayth, put him in remembraunce of the Apostles and holy Martyrs, which for the defence of this true fayth haue suffered all kindes of tormentes and paines.

If he bee in dispayre, then tell him, that although his offences bee neuer so great and many, yet the goodnes of our mercyfull Lord is much more, for his mercies do exceede the quantitie of all our offences, which hee of his goodnes offereth in common to euery man, lest hee him selfe doe wilfully refuse the same: for his mercye is infinite and without number. All the offences that euer wer committed since the beginning of the worlde may be numbred, al which are clerly washed awaye with the least drope of the blood of our lord Jesus Christ,

which

which he shed at the time of his bytter passion. Our Lorde God of his great clemencie was redy to call vnto his mercy Iudas, the wickedst man that euer lyued, when he sayde vnto him, My freende. Yet for that he dyd dispayze, he was condemned, and so sinned moze by falling into dispayze, then by betraying of his maister our Sauiour Iesus Chzist, the immaculate Lambe, and onely begootten sonne of God the Father. And lastly put in thy minde, that the forgiuenes of sinnes is an Article of our faith, by which is signified vnto vs, that how often and how greeuous soeuer our offences are, yea by true repentance of our sinnes yet shal obteine true remission for them: wherof whosoeuer doubteth he is no true Chzistian.

If you see that hee do not pzesently yelde vp the ghost, then reade to him the hystozie of the Passion, oz some other good and Godly hystozie (wherein hee delighted most when

when he was in health (or the commaundementes of God, to the ende that he maye with more perfectnes repent him selfe, if hee haue oughte committed agaynst them.

If for lacke of speache hee bee not able to aunswere with woordes, then let hym aunswere in mynde, and with outwarde signes expresse his conscience, for they are (through Gods mercye) sufficient to obteyne grace.

Put him no wise in remembraunce of his wife, children, freends, or temporal wealth, vnlesse it bee necessary for his spiritual health:

Put him not in ouermuche hope of bodyly health, lest by that meanes he might withdraw his minde from the spiritual care that hee hathe of his soule: For by the health of the soule hee shoulde seeke for the health of the bodye, onely requiringe it at Gods hande, if his goodnesse shall thinke it most meete and beste for his soule.

soule. For God is a furtherer of the patient and wel disposed, and corporal diseases bring for the moste parte langour and greefe to the soule. We shoulde therefore first prouide for our soule, and repent vs of our sinnes, before we take any care of our bodily health.

¶Hereafter followeth a breefe Dialogue touching the day of Iudgement. Betweene Raymundus, and Dominicus.

I Haue (my Raymundus) all this long time since our laste communication bene very desirous to knowe howe our mercyful Sauiour Christ wyl in thende rewarde euery men. Wherefore I praye you of your curtesie shewe me somewhat touching this poynte. Raym. My freend

freende Dominicus, I graunte to thy requeſt, for it is not conuenient that we leaue man (of whom hither to we haue conferred) vnfiniſhed. Seeing wee haue treated of his creation, and ſeeing we haue ſpoken of his reparation: wee will now talke ſomewhat touchinge his finall iudgement. God worketh three wayes concerning man, that is to ſaye, in creation, reformation, and in iudging him moſte iuſtlye according to his workes. Seeing then man is the liuely and magnificente worke of God, and aboue all creatures moſte like vnto his maker, he oughte not therefore to bee lefte vnfiniſhed and vnperfected. And for that he can not come to the verie laſte ende of perfection before his life bee examined and iudged, that according to the quality of it hee maye receyue reward at the laſt retribution, eyther to eternal payne, or to euerlaſting glory. Therefore it is ne-

ceſſarie

cessary to conferre in few wordes of this last and general iudgement, and by certaine natural reasons to shew that is to come. Domi. I beseech you so to do: for I am determined with al my hart to heare you. Raym. We will proue that the iudgemẽt is to come, by the very nature of ioy & gladnesse them selues. It must needes be, that the iust manne for his iustice shal so magnificently reioyce, that he cannot reioyce more perfectly. And that the wicked man for his iniquitie be cast into heauinesse, as there may be no greater. And that this may be done, the general iudgement must of necessity be pronoũced, wherin good men may receiue al gladnesse and be praised of al men: and Reprobates condemned of all men, may receiue eternall heauinesse. There are but two things iudicable, that is: a good life, and an euill life. And for that contrary things being put together, each of them geueth better light to

the other. Therfore the general iudgment is to come, wherin the good in comparison of the euil, shal most gloriously shine. And the euyll in comparison of the good shal be contaminated with vtter confusiō. Domi. This which you say is terrible, and ought to moue the hartes of wicked men. But is this the last retribution of al, or shal this be done to the soule of man onelye, or vnto it altogeather with the flesh?

The generall iudgement of the dead requireth an vniuersall resurrection.

RAym. I haue saide in the former Chapter, that the generall iudgement apperteineth to mankinde, and to humaine nature belongeth bothe a body & soule. For as there is a corporal nature and a spiritual nature distinctly: so there is a corporall and a spirituall nature vnited. And for that this nature is both iudicable & rewardable: it is therefore necessary that it be iudged both in bodye and soule

soule. And ꝑ this may be done, there must be a resurrection of al bodies, ꝑ as the soule with ꝑ body, & in the body hath eyther sinned or done iustlye: so it may likewise with the body receiue that that is adioyned vnto it. And because that this last iudgemēt is the final retribution of all bodyes, there must therefore be a generall resurrection of all the deade and the vniuersall iudgement and the resurrection of ꝑ dead are inseparably linked together in one chaine. Moreouer, the resurrection of the deade is necessary for the accomplishment of al. The very childzen which of themselues haue not offended, for the accomplyshment of all, must needes rise with others.

Furthermore, eyther none, or all shall ryse againe: But Christe very man already from death hath rysen: Therefore all men shall ryse agayne. For resurrection is incident to humaine nature. Neyther is it

impossible to do that thing whiche is once done. As a graine of corne falling into the earth, being dead and growing againe, bryngeth fruicte many folde: So Chriſte beeing dead and ryſen agayne, worketh an innumerable reſurrection of bodies.

As that reſurrection was not wrought in Chriſt by vertue of humanity: ſo neither ſhal it bewrought in vsbut by power diuine. The vnfaithfull men thinke that God is not able to raiſe vp liuing fleſhe out of dead conſumed aſhes. As God was able to bring foorth innumerable kindes of thinges out of the earth at once: ſo may hee now eaſilye aryſe againe the ſame bodies which alreadye hath bene, out of their own aſhes. As the iuſtice of God requireth the ſame, ſo the maieſty of his vertue is able to do the ſame. Moreouer, ſeing God was able to make ſo many bodies which were not at all, is he not likewiſe able to repaire the bodyes

which

which are perished: Furthermore, if God hath with his mightye hande made some incorruptible bodyes: wherfore then should he not be able to repare our corporall bodies, and to make them immortall?

I think I shal greatly further thee, if I can by reason of the power and honour of God, proue the generall iudgement to come. For seeing that God of his owne free will, without the request or compulsiō of any hath created humaine nature, when there was none: and seeing the finall retribution is a worke to ỹ honor onely of God, proceeding from him selfe, & whatsoeuer God worketh of him selfe, he worketh the same to his own honor, and because the iudgement of this finall retribution is the last and perfect worke of God touching mankinde: God wil openly worke therin by manifesting the great power and honor of his wisdome, & of his iust-

ice. His power shal appeare in ỹ ray-

sing

sing of many bodyes, his wisedome in examining of consciences, and his iustice in bestowing rewardes. This iudgement requireth an vprightnes to be shewed in the Iudge, authority of excellent maiesty in his irreuocable sentences, and fulnesse of iustice & goodnesse in bestowing of gifts, or of punishmentes: Seeing also this Iudgement is of great honor & maiesty, it is requisite that it be done w great solemnity and magnificence, y Thrones and powers gening theyr attendaunce. It becommeth such a Iudge to vse infinite maiesty: and it behoueth this Iudical power, that God do appeare and shewe him selfe to al menne, a dreadful threatning, terrible and feareful Iudge, and that he shew forth this terror according to his reuerent Maiesty. All safety wil be there for the iust, and yet they wil receiue him with great veneration and reuerence, in beholding his most excellent Maiesty, his wise-

dome,

dome, vertue, and dignity. As this worke of iudgement is the last of all workes: so likewise the same wil be aboue all his handye workes moste pure, most excellent, most solemne, & most honorable.

Domi. But who is he that shall be the Iudge of all? I knowe it is God, but is it God verye man, that shal be both Iudge and rewarder which fyrst was the repayrer of all? Raym. Euen the same Iesus Christe the onely Sonne of God, to whom the Father hathe geuen all Iudgement, for that he is the Son of man he shall iudge man, seeing he is man, the repayrer & redemer of man.

Of the excellencie of this day aboue all other dayes.

I Wyl say somewhat of the magnificency of the last day. In this day the workes of all the dayes before shall be gathered togeather and shall receiue theyr rewarde. In this day God wil worke more mag-

neficientlie then he hath wrought in other dayes, as in rayſing the dead, and making them immortall, and in rewarding them with eternall rewards. In this day God worketh, & in the other dayes mē haue wrought al their works. In this day god wyl shew the works of his power, wisedome, iustice, veritie and goodneſſe, complecting all his works in moſt hieſt renowme, glory & honor. This day wilbe the day of feare, tribulations, & dread vnto the wicked, but a day of ioy & glory vnto the iuſt and good man. This day ought to be alwayes in our remembraunce. And we ought to dyrect the works of al our dayes vnto this day, and to geue our selues so farre forth as we may vnto iuſtice & vertue, leaſt at ỹ daye before so great a Iudge, and in the ſight and meeting of al men and Angelles, we be confounded. Where as there is no memory of this daye, there remaineth incōſtancie, malice,

and

and al wicked and peruerse works.
And because that this most magnificent Judge cannot erre, neyther be corrupted nor deceaued, for that hee searcheth the raines and harts of all men, who seeth all thinges & neglecteth nothing: Therefore remēbring these things alwaies, & putting this day before our eyes, we ought to do that which is good. Raim. We haue gathered out of ẏ which you haue sayde, that there shalbe a perpetuall seperation of the good and the euyl, thon frō thother. Those which haue taken themselues to Lucifer his wicked wyll, making themselues his members, shalbe w̄ him condemned to euerlasting fyre. And those which haue folowed Christ our lord, shalbe w̄ him takē vp to euerlasting glory. The reprobates shalbe plunged in a moste deepe bottomlesse pitte: and the chosen shalbe lifted vp to ẏ highest heauen. They shalbe geuen to the fyre, and those to pleasures. They
shall

shal haue deuils to theyr fellowes, & these shalbe accompanyed with Angels. They for extreme tribulation shal roare, and these for the greatnes of their iotes shal geue herty thanks. A most thicke and eternal darkenes shalbe alwayes cast vpon them, & to these God shal be an euerlastinge light, & the lambe shalbe theyr light.

Now you haue that which you required. Gather therefore by these the full and last finishing of man: for if he be adiudged good, the best of al shalbe allotted vnto him, that is, to be with Angels in ỹ kindom of heauen: But if he be adiudged euil: then shal he continually possesse the worst place of all with the deuils in Hel.

Dom. Nowe, seeing that I am come to the end of all these thinges which I sought for, and to the very last retribution, I geue you moste hartye thankes, for that you haue vouchesafe to graunt to my requeste, and for your labour and industry, whereby you

you haue most effectually instructed me, during my lyfe, I will alwayes remēber this most wholsom instructions, remembringe my selfe to bee made by my redeemer, and farre exalted aboue other creatures. And I being through mine owne pryde and disobedience, slidden and falne down & with a thousand other calamityes intercepted, and redeemed & restored againe by Christ hauing compassion vpon me, and by him reserued to receyue eternall reward. FINIS.

The thirde thinge worthy to be remembred is the payns of hel.

CHriste hath his fan in his hand, & he will clecre his barn flower, and gather his wheat corne into the same: and wil burne the chaffe with vnquenchable fyre.

By the fanne of our Lorde Jesus Christe, is vnderstoode his iudiciall power and iust iudgement. And by this Barne flower is vnderstoode the

the Churche, or humaine kinde: By the Wheate is signified his electe: By the Chaffe the reprobates: & by the Barne is vnderstoode the kingdome celestiall. The sence of these wordes is, that as by the Fanne the corne is made cleane, & as the chaf, is blowen away, & the corne left: so the son of God wil purge his church, wherein (amongest the chosen & the iust) the reprobates and wicked are mingled: but in the day of iudgemēt they shalbe seuered one frō another, in place & rewarde, as now they differ in conuersation. The vngodly are rightly called the chaf, because they are vayne & light, & follow the motions of their mindes. The vertuous are compared to the wheat, for they are ỹ fruite of Christ, borne in ỹ field of ỹ Church, ỹ is, regenerat of water and the holy ghost spiritually, liuing in charitye, bedect with diuine grace & heauenlye giftes. They are transferred from ỹ barn flower of ỹ

Church militant vnto ỹ barne of the triumphant church. And the wicked being the childrē of Babilon (which is of confusiō) they are hurled headlong into a fornace of burning fyre, and eternall damnation.

And for ỹ hetherto we haue treated of death & iudgement, I mene to set forth a shadowe of the paynes of hel, whereby the heauēly Jerusalem maye appeare the excellenter.

¶ Of Hell.

WHoe is able to expresse the tormentes appointed for the vngodly and euill liuers, in that deadly place called Hel? What other thinge can be thēre but continual flames of fyre, eternal tribulatiō, & infinite calamities of al euils? Burning floods that run from stinking fens fil vp all places therein. There dwelleth wicked and vglye Angels, headed and winged like dragons, with flāming eyes, casting of fierye dartes, whose teeth are more long & sharpe thē the

Ele-

Elephants, wherwithal they pynch, gnaw, and torment, more greeuous thē doeth the Dragons taile, whose lookes bringeth sodaine feare, greeuous paynes, and fearefull death.

Oh, I wolde to God that death might ende these painefull extremities. But alas, se yet another torture greuouser then this: The soule shall stil liue & be alwayes vnder the rule & gouernance of cruell tormentors: And further, beinge gnawen with Serpentes changing their holdes: they do with new bytinges a fresh from time to time torment and teare ỳ soule in peeces, Dragons shal ther deuoure the lips of the blasphemers, & the Cockatrice with greedye teeth shal sunder & teare in peeces ỳ bowels of the wicked. All kinde of horrible beastes will there torment wout ceassing, the soules of the misbeleues, Howling & bewailing, lamentation & roaring do ther continually sound, fearefull shriches, and confused cries

are

are there in al places sodenly raised. Which crye is procured by the cruel force of tortures, and is thruste forth by the strength of burninge flames. The same tribulations wherunto ỹ soules are receued be without al end and measure. For the soules are continually consumed with the broiling heate of fierye flames, and beeing throughly burned, are againe and againe tormented in new kindled fyres. There are wormes that neuer dye, fire that neuer quencheth, and continuall gnashing of teeth.

There is in hell deadly colde, continuall Ise, cruel hunger, vnmeasurable thirste, perpetual sorowe, raging pestelence, vnceassable punishments, continual darkenesse, and nightes of horrible obscurenes. The miserable soule findeth there no rest, but is tormented with all kinde of tormentes. There is mortall death, defectiue lacke, & endlesse ende. What faythful man can then but tremble to heare

and

and knowe of such paynes.

Deliuer vs we beseeche thee good Lorde from that lake of miserie, obscure place, and darke world couered with the deadlye cloude of death, wher no order is obserued, but an euerlastinge horrour. Stir vp our hartes, moste merciful God, vnto ye true fruites of repentance. We humblye beseeche thy Maiesty, to deliuer vs from these eternal paines.

See here, how great, how incomparable, how vnmeasurable, & how perpetual, the miseries, paines & infelicities of the condemned are. He which will not be terrified by these descriptions is blind & hard harted, neither hath he anye spiritual sence, but is rather altogether dead. Let him notwithstandinge looke aboute him, and rise from the depth of his synne, lifting vp the eyes of his hart, to consider these thinges.

And euerye man which as yet delighteth in sinne, let him imprese the

consideration of these thinges in his minde, that at the least, by the horror of them, hee maye bee withdrawen from vice, and derected to vertue.

He also which already hath begun to entre into the way of vertue, let him by the due consideration of these thinges cast of all vnstablenesse and vnbeliefe, and let all true beleeuers cast out and vomite foorth with horror and hatefulnes, all the delectations of the flesh, and vanities of the worlde, through which they come to so great calamities in hell. FINIS.

¶Hereafter followeth certayne meditations of the Heuenlye kingdome or the ioyes of Heauen.

WE ought to liue in this worlde, that when our bodies beginne to become subiectes to wormes in the Sepulture, then our soules shoulde beginne to be glad with Saintes in

heauen, directing of spyrites thither whither it continually aspyreth. We ought to hasten our selues thither, where wee shal alwayes lyue, and where wee shal feare death no more.

If we do any thing at al affect this vading and transitory life, which at no time is voyd of cares and labors: and that by eating, drinking, sleeping, or any other recreation, scarce can we at any time satisfy the necessitye of the flesh.

By how much the more ought we to desyre and wishe for eternall life, wherein we shal abyde nor sucker no labor or payne, where there is continual health, eternall felicity, happy lyberty and perfect blysse, where men shalbe like vnto the Angels of God, and iust men shal shine as the Sun, in the kingdom of their father.

How thinkest thou then? of what brightnes will the soule be, when the body shal possesse the light of ỹ Sun? In that place there is no heauinesse,

no

no sorowe, no griefe, no feare, no labor, no death but a perpetual health and euerlasting blisse.

In which eternal kindome, there is no malice nor misery of the flesh, no disease, no lack, no hunger, no thirst, no colde nor heat, no wearines of talking nor temptation of the enemye, no will to sinne, nor power to do euyll, but a quiet harborough of pleasure & triumphe, wherein men in the society of Angels shal continually dwell without any infirmitie of the flesh.

There is infinite ioy, eternall blisse, from whence none shal be remoued, that once can entre therein. There is the rest from labours, peace from the enemy, a new kinde of pleasure, a securitie of eternity, taking a meruailous delite and exceeding pleasure, in the beholding of God. Who is he thē that wyll not seeke and desyre by all meanes possible to be a dweller there, both for the desyre of peace, ioye, and eternity, & for ỹ perfect sight of God?

O Spirituall Hierusalem the holye citie of God, happy wer my soule, if I might obteine to behold thy glorie, thy gates, thy wals thy streetes, thy innumerable habitations, thy most noble citizens, and thy omnipotent king, in his maiesty and glory. For thy walles are made of pretious stones, thy gates of excellent margorites, thy stretes of most pure golde, wherein that sweete song Alleluya is incessantly songe. Thy manifolde mansions are founded vpon square stones, and builded with Saphyres, couered with golden Tyles, wherein no wicked man entreth, nor sinner dwelleth. O heauenly Hierusalem, thou art sweete & bewtifull in al thy pleasures and delights. There are no such miseries in thee, as wee feele, abid & suffer in this poore & miserable life. Ther is in thee no darknes, no night, nor chaunge of time. The shining of the moon, the twinkling

ling bzightnelle of the ſtarres geueth not light in thee, but only the God of God, the light of light, and the Sun of iuſtice, geueth light in thee. The whyte & immaculate Lambe, a moſte beautiful light is thy light: thy bzightnes & goodnes is an endles contemplation and beholding of thy moſte bewtiful king: The king of kings is in the middeſt of thee, inuironed on eche ſid with his beloued childzen: In thee are legions of Angels ſinging of ſweete hymes, in thee are ꝑ felowſhip of heauenly Citizens, there reſteth the ſweete ſolemnity of al ſuch as returne from this miſerable pilgrymage vnto thy glozy, ꝑ pzouident cõpany of the pzophetes dwell in thee, there are ꝑ whole nũber of ꝑ twelue Apoſtles, and there is the victozious army of innumerable martirs, there are true, perfect & holy men and women, which haue vanquiſhed ꝑ pleaſures of the wozld, and ꝑ infirmity of the fleſh. There are yong childzẽ and

maidēs which haue passed ouer their yeres in holines of life, there are they that haue escaped ẏ snares & nets of pleasure and sensualitye. Euerye one reioiceth in his degree, though not equall in glorye, yet like in ioyes and gladnes. For there reigneth perfect charity, and God is all in all, whome without end they see cōtinually, and stil in beholding him theyr loue increseth, they loue and praise him, al their worke is to the prayse of God without ende, intermission, or labour.

Happye were I, yea, most happye, if I could obteine after my departure from this life, to heare ẏ song of heauenly melody, which is song by these heuēly Citizens, & happy companies of blessed spirites, in the laud & praise of the eternal king. Most fortunate and blessed were I, if I my selfe could come to sing that sweete song, and to stande neere my kinge, my God and captain, & to beholde him in his glory and maiesty, as he himself hath vouched-

ched safe to p̄romise, saying: father, I wil that those which thou hast geuen me, be with me, ꝓ they may see that excellēt pureues ꝓ I haue with ther, before the constitution of the worlde. Let him who ministreth vnto me folowe me, & where I am, there shal my seruāt be. And again: He that loueth me, is beloued of my father, & I will loue him, and shew my self vnto him.

How plentifull of all goodnes, and how spare of all euill, the heauenly Hierusalem is.

O My soule, let vs returne vnto the heauenly citie, wherein we are registred & appointed to be dwellers, as the fellowes of Saints, and houshold seruantes of our Lorde, hieres of God, and cohieres with Christe our Sautour. Let vs consider so far as possible we can, of the felycitye of that holye Citie, saying with the prophete. O what glorious thinges are sayde of thee (O thou Citie of God) for thou art the habitacle of al those

that reioice and be glad. For ỹ art filled with ioye. There is no olde age, nor miserye of age in thee. There is none maimed, lame, crookebact, nor defozmed in thee, for in thee al men growe to ful strength and perfectnes, yea, vnto the very yeres of our Sauiour Christ. What life is happier then that life, where there is no feare of pouerty, nor weakenesse by disease: There is no anger, hurt nor enuy, no couetousnes nor ambitious aspiring to honor, nor power, pricketh ỹ mind of any that dwel in that holy Citie. The feare of the deuil & his daũgers and the terror of hel is far absent frõ thee. The death nether of body nor soule is feared in thee: but a pleasant life rewarded with immortalitye. There wil be then no euil, peace shal be there proclaymed in euery place, and all discorde shalbe quyte forgotten: for the concorde of the holye Saintes is one. All thinges shalbe repleat with peace and gladnes, trã-

quilitie

qutilitie, rest, and a continual excel-
lent brightnes, farre vnlike to this
which now we see. And by howe
much the better eth one liued in this
world, he shal in that world be by so
much the more the cleerer. For it is
read that that Citie needeth not the
light of the Sun nor of the Moone,
for there the Lambe is their lampe,
and the omnipotent Lord geueth
them light. There Saintes do shine
like Starres in perpetuall eternitie,
as the pureneſſe of the heauens that
geueth light to many.
Wherfore, ther is no night nor dark-
nes, there is no contrary meeting of
clowdes, no extremity of colude nor
heat, but a wonderful temperatenes
of al thinge, which no eye can see, no
eare can heare, nor heart imagine, sa-
uing only those who enioy the same,
whose names are writte in the booke
of life. And ꝑ whiche excelleth this, is
the felowship of Angels, Archãgels.
and all the vertues of heauen. To be
hold

hold the Apostles, Martyrs & Pro-
phetes, and to see our forefathers, all
these are glorious: But, to beholde ỳ
perfect countenaunce of God, and to
see his incomprehensible light, is a
far excellenter glorie. For when we
shal see God in himselfe, then shal we
see & haue in our selues that whiche
continuallye without ende wee shall
contemplate and beholde.

¶ A supposed description of the hea-
uenly Hierusalem.

O Beloued countrey, O heuenlye ci-
tie, what can be sufficientlye writ-
ten or beleued of thee, for that in thee
is that goodnes, ioy and solace, that
eies see not, that eares heare not, nor
minde of man canne so much as once
conjecture, for which so many Legi-
ons of Martirs haue moste willing-
ly suffered death. Thy gates do glis-
ter with chosen stones most precious,
thy streetes are paued with burni-
shed golde, thy walles are made of
moste precious stones, in thee are in-
estima-

estimable pleasant gardens, alwayes greener then the fieldes of Thessalye, wherein fresh flowres, & daintye violets do continually bud & grow. In the vnspeakeable sweete odours of Cinamon & Balme do alwaye pleasantly breath and smel. The beautie of al things do encrease in thee without lacke, remaine without fading, abide without corruption, & without chaunge do eternally continue. In thee is all temperatnes and pureness of ayre, farre exceeding the capacitye of man. In thee is peace & rest surpassing measure. In thee is euerlasting day, & one spirite of al things. In thee is certain assurance, assured eternity eternal quietnes quiet happines, happy pleasure, & pleasaunt mirth. Iust men do shine in thee as the sun. Nothing can be wished, loued or sought for, but it is in thee to be found and in thee onelye is conteined ỹ whiche no where els can be had. O what gladnes wout offence, what flouds of sincere pleasure, w̃ bottomles pleasure of

sweete

sweete declaratiō is it, to behold the God of Gods in Sion, to looke vpon the incōprehensible glorie of the holy trinity, & to taste of ỹ perfect sweetenes, from which cōmeth all goodnes to humaine kinde? what a pleasure is it to beholde the maiesty of God, to be in the perpeteal company of ỹ blessed troupes of Angels, with the sanctified Apostles and Martires, with holy and blessed virgins, to know al the Citizens of heauen, and alwaye to reioyce in eternall felicitie? O my soule, loue this blessed palace, and inwardely affect the same, which with fleshly eyes cannot be senne, but onely with the eies of thy faith. Beleeue that which thou seest not, to the end that thou mayest sometime obteine that which thou beleeuest.

Of the perfect and obsolute ioy of eternall life.

My God, my Lord, my heartes delyght, tel vnto my soule, if this be the ioy that thou hast spoken of vnto vs

vs by thy sonne. For ỹ saidest: Aske, & you shal haue, to the ende that your ioyes may be perfect. I haue found a certaine kinde of ioy, yea, more then perfect: & yet, although man hath a perfect hart, a perfect minde, a perfect soule, and that man is all replenished with ioy. There resteth yet another ioy, that aboue measure passeth this, for al ioyes cannot be conteined in him that reioyseth, but al those that reioyce, shal enter in the ioye of our Lord. (But truely that ioye, wherein thine elect reioyce, cannot be seene. heard nor be cõpassed within the capacity of man.) Therfore, O Lord, in all these my sayinges, I haue not so much as once thought vpon any part of the ioyes of thine elect. They shall in al places so much reioyce as they loued thee: and so much loue thee, as they acknowledge thee their Lorde. No eie cã see, no tongue cã tel, no care can heare,, no hart can thinke (in this life) how much they acknowledge & loue

loue thee in the life to come. I beseech thee O Lord, ꝑ I may loue thee & reioyce in thee. And though I cannot come to that perfectnes in this lyfe, yet graunt, that I may from daye to day so increase therein, that I maye after this life, come to the ful perfectnes therof. Let me so profite in this knowledge, that in tyme to come I maye be perfectly instructed therein. Let thy loue good Lorde, so increase & growe in me that I may be therein perfectly grounded in the life to come. Graunt, I beseech thee, that I may so reioyce in hope, as that I may perfectly reioyce in ioy after this world. O true & euerliuing God, graunte, I beseech thee, that I may receaue that which thou hast promised me, that is that my ioye may be perfecte in the world of worlds, & that in the meane time, my minde may remẽber ꝑ same, my tongue may speak therof, my hart may loue it, & ꝑ my mouth may talke therof. Let my soule hunger for it,

my

my flesh desyre it, and al my bodylye substaunce feruentlye require it, till such time as I do enter into the ioies of my Lord my God, where I shall remaine for euer.

A prayer whereby thou mayest be stirred vp vnto the desire of heauenly thinges.

O My God, O the sweete life of my soule, O my true health, O my saluation, O my onelye, eternal, vnchangeable, and chiefest goodnes, what other thing besides thee ought I to looke or aske for? What haue I not al thinges if I do possesse thee, who hast created al things? There is nothing of anye estimation, but onelye such thinges as thou haste made. Beholde the bewtie of the Aungels, of blessed soules, of mortal bodies, of brutish beastes, the brightnes of the heauens, Starres, Sunne, Fyre, and Ayre, the Sea, Earth, Planets, the flowers, precious stones, metals and colours, sweetenes of al sounds

and

and odours, and the delicate taste of al sweete thinges proceedeth onely frō thee, O Lord. Whatsoeuer grace of comlines, plesātnes, finenes, sweetnes, vertue, dignity, or riches, consisteth in any creature, the same proceedeth from thee. O God, and all thinges aboundantly flowe in thee without any lacke.

Thou art the chiefest bewty, ꝯ chiefest pleasure, & chiefest delyte. Thou most abūdantly dost contein in thee al bewty, goodnesse and pleasure alwaies greene & flourishing, & al goodnes is far more excellent in thee, then mē may see or proue in any of thy creatures. O Creator most excellent, ꝯ art ꝯ pleasure of all thinges, thou art the abundant fulnes of perfect ioye, & the vnmesurable sea of holy delights & pleasures, thou art ꝯ light of increadible cleerenes & passing bryghtnes, O bewtiful, eternal, & incomprehensible light. That which they do see, heare, taste, smell, or feele, which are in-

inwardly ioyned vnto thee, through exceeding puretie of heart (whilest they yet remain in this present exile) can with no tounge be expressed. The louing imbracementes, the dayntye kisses of the mother, wherewith she appraiseth the weeping of her tender childe: no, nor the sweete wordes nor pleasant countenance of the husband towardes his louing wife, are but shadowes and of no value in respecte and consideration of the sweete imbracementes, wherewith thou, O Lorde, dost allure the soules of those that loue thee. But if poore banished men can be so blessed and happy, and that they can see such inexplicable & incomparable goodnesse, who see ther but in a darke shadowed glasse: how much more happyer then ought we to iudge of thy holy citizens, who see thee face to face, from whom floweth riuers of pleasure more sweeter then honey, who are perfectlie united vnto thee, drowned in a bottomelesse

pyt of eternall delightes. Those thy wetheloued children doo nowe moste manifestly knowe, and in them selues do manifestlye feele, howe muche (O merciful father) thou dost fouour and loue them; and from the beginning haste loued them. Thou, O Lorde, moste willingly succourest and helpest them all. Thou dost lighten all men moste pleasauntlye with the light of thy brightnes. Thou doest continuallie, moste familyarlye and effectuallye talke in the secreete bowels of euerye man. Thou doest drawe the heartes and goodwilles of all men vnto thee with an incomprehensible sweetenes and feruent affection of charitye. Thou dost qualifie, gladden, refreshe, and satisfye with a delicate desyre of enioying thy companye, the heartes and willes of all men. And to saye all, O eternall God, thou art all in all, in that moste holye Citie of new Hierusalem. That is the happy day, and the singuler day, the onely true daye.

where-

whereof thou: O Lord Jesus, hast thou spoken vnto thy disciples: In that day you shall knowe that I am in my father, and you in me, and I in you. O daye so muche wished for, with moste hartye desyre, wherein the holy soules shalbe vnited vnto thee. O God, and shalbe inspyred with a meruailous light of wisedome, and transformed into the brightnes of eternall glory. O Jesus, graunt, I beseeche thee, that so longe as I am in the darkenesse of this perigrination, that the eyes of my minde maye beholde and contemplate the moste shining light and brightnesse of thee. O God, and that I maye alwayes please thee my Lord and God.

Mary wisheth for tribulations of this worlde, to the ende, that he may the more earnestly desyre the kingdome of heauen.

O My soule, if wee must euery daye suffer torments, payn, and a longe

time abyde the vexations of this worlde, to the ende that wee might see Christ in his glory, and be joyned in the felowshyp of his Saintes: Is it not conuenient that we shoulde patiently suffer al kynde of paines, to thende that wee myght be partakers of so great goodnesse and glorye? Let wicked spirites prepare theyr snares and temptations, let sickenesse weaken the bodye, let apparell trouble the flesshe, lette labours oppresse it, lette longe wakinges forewatche it, lette this manne exclame against me, let that manne disturbe me, lette cold benumme me, let heat burne me, lette my conscience pricke me, let the head ake, let the heart broyle, let the stomack be ouercome with superfluous humors, let the visage waxe pale and wanne, let al the bodye be wakened, let my lyfe be ended in sorowe, let my yeres be consumed in sighes, let corruption enter into my bones, and let my bowels gushe out vnder me.

What

what care I though all these come to passe, so that I may in thende and day of tribulation, come to reste, and ascende into the felowshippe of those that are al ready preferred vnto glorye. Howe great wil the glorye of the iuste be? what exceding gladnesse will be amongst them, when their faces shall shine as the Sunne, and the Lorde in the kindome of his father beginneth to place his people, eathe one in his degree, and rewardeth euerye one according to his merytes, geuing them in steede of earthly thinges, heauenly goodnesse: for temporal thinges, eternal rewardes: and for smal thinges, great & ample gifts. Truely, it will be a heape of felicity, when the Lord shal lead his Saints into the glorye of his father, and cause them to sit in celestiall seates, where God is all in all. O what a pleasaunt happines is it to see the Saintes, to be with Saintes, and to be Saintes our selues, to see God, and to enioye

God hym selfe for euer and euer. Let vs therefore thinke vpon these thinges with all our hearte, affecte them with feruent desyre, that wee may be the better able with spede to come to them. If thou my soule peraduenture wilt aske, by what helpe, or by whose merites maye this be done: Christ yeelded himselfe to death, to the ende to winne thee vnto the kingdome of God his father. Yeelde thy selfe therefore vnto him, that thereby thou mayest be of his kingdome. And let not sinne haue dominion, nor reigne ouer thy mortall body, but let the soule be occupied in searching for eternall life.

¶ A prayer that we shoulde repose ourselues in God aboue all thinges.

O Jesus, graunt I beseeche thee, that I maye rest and repose my selfe in thee before any creature, before all glory, honour, power, dignitye, and consolation, ouer and aboue all hope

and promise, yea, and aboue all the Angels, Archangelles, and aboue all the hoste of heauen, aboue all thinges visible and inuisible, and chiefely, for that thou art my God, yea, thou art mine onelye God, excelling all other thinges. For thou art the highest, the moste mightie, thou onely art the fulest and perfectest. O when shall it be fullye graunted vnto me, that I shal forsake my selfe, and see howe sweete and pleasantlye thou art, O Lord my God? O Jesu, the brightnesse of eternall glorye, the comfort of the wandringe Soule, my mouth is bent towardes thee without speaking, and silence speaketh vnto thee. Howe long wyll my Lorde my God withdraw him selfe from commynge vnto me? come vnto me thy seruant, comforte mee O Lorde: thrust forth thy helping hande, O God, and delyuer mee thy seruaunte from these troubles. Come, come for without thee there canbe no restfull day, nor quiet house.

Thou art my ioye, and without thee I am vnfurnished: Beholde a poore wretche howe I am imprysoned, and my selfe loaden with Gyues, tyll thou deliuer mee, and refresh mee with the light of thy presence. Thoughe others, seeke thee at leysure whensoeuer it shall please them: Yet continually nothinge shall please mee but thou my Lorde and GOD, my hope and eternall health. Blessed be thou, O Lorde, which hast done this goodnesse vnto thy seruaunt according to the multitude of thy mercye. What can thy seruaunt say more vnto thee, O Lord, but humble himselfe in thy sight, & be alwayes mindefull of his iniquitie and vnworthynes? for in all the wonderfull thinges of heauen and earth, there is none like vnto thee. Thy workes are excellent, thy iudgementes are bright, & by thy prouidence all things are gouerned. O father of wisedome, laude and praise be vnto thee. My mouth,

my soule, and all my powers shall prayse thee without ceassing.

¶ The soule feruently wisheth to be in the house of the Lorde.

O Moste bright and bewtiful house of the Lord, I am delyghted with thy comelynesse, the habitation of the glorye of my Lord, ỹ owner and builder of thee. All my wandring perigeination tendeth towardes thee, bothe night and daye, my heart coueteth to come vnto thee, my minde is fully bent towardes thee, my soule doeth feruently desire to come into thy blessed companye. I speake this vnto him who made mee, and possesseth mee in thee: for he created both thee and me. I do not aske thy companye and the syght of thy wonderfull pureness, through mine owne merits, but thorough the blood of him that hath redeemed mee, wherof I doe not dispayre. I haue erred (I confesse) lyke a strated sheepe, and my dwelling is

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prolonged. I am caste from the face of thee, O Lorde, in blyndnes of exile, wherein I am expulsed from the ioies of Paradise. I doo with sorowfull verse and vnmesurable lamentations dayly bewaile the miseries of my captiuitie, when I doo call thee to remembraunce, O spirituall Hierusalem, and whylest my feete stande in the excellent and beautifull Sion, not yet able openlye to see the innermoste partes of thee: but yet I hope to be caried into thee vpon the shoulders of my Redeemer, the verie buylder of thee, that I maye reioyce with thee in that venerable glorye, wherin they delight that are with thee in the presence of God him selfe our redeemer, who hath dissolued all enymtie that was betweene God and man with his owne flesh, and hath with his precious bloud pacifyed althinges in heauen and earth. He is our peace, who hath made althings alone, who ioyning two walles in one in him-

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selfe which before were disagreeing, euerlastingly to continue in the felicity of his blessednesse. The same thinge hathe hee promised vnto vs, saying. They shall be equall with the Angels of God in Heauen. Let me reioyce and be glad in thee. Let the sweete memoryes of thy blessed name be a releeuing of my sorowe and weerinesse.

¶ An earnest prayer, that thou, being assisted by the grace of God, maiest be alwayes bent to heauenly things.

I Would to God, that that daye might once shine, in the which I might see my redeemer and all these temporall dayes would end. In thee (O heauenly kingdome) the saintes doo shine in perpetuall and cleere charitie, which we can not see whilest we wander here on earth. The heauenlye Citizens knowe howe muche they themselues reioyce: and the banished sonnes of the Eua lament & feele

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how bitter, werie, and tedious this worlde is. The dayes of this worlde are few, shorte, full of euil and sorow, where mā is defiled with many sins, oppressed with greefes, troubled with cares, disturbed w̄ thoughtes, wrapt in vanities, compassed with errours molested with temptation, drowned in sensualitye, and crucified with pouertye. O when shal there be an ende of these manyfolde and miserable labours? When shal I be deliuered frō the miserable bondage of wickednes? When shal I onelye remember thee O Lorde? when shall I fullye and perfectlye reioyce in thee? When shal I be out of al daunger, delyuered from al griefe of bodye and soule, and come to true libertye? When shal I rest in that quyet, secure and vndisturbed peace? When shal I come thyther, where peace is bothe within & without in all thinges. O Lorde Jesus, when shall I stande vp to see thee? When shal I beholde the glorye of thy

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kingdome whiche thou haste prepared for thine elect frō the beginning? Ah poore wretche, I am lefte banished in the land of mine enemies, where there is daylye warres, and continual miſerie. Comfort me in my banishment, mitigate my sorowes, I do moste feruentlye with all my heart require to come vnto thee: For wherſoeuer pleasure is offered vnto me in this worlde, I thinke it noysome. I doo inwardlie require thy companie, but I can not obteine it. I doo wishe to be ioyned to heauenly thinges, but tēporall pleasures and mortal paſſions keepeth me backe from them. In minde I woulde fayne banquiſhe all wickednes and vice: but yet I am constrained to be subiecte to the frowarde fleshe. And I vnhappye man am at controuersie with my selfe, and am become odious vnto my selfe: for whileſt my soule aspyreth vpwarde, my fleshe draweth downewarde. O what passions doo I inwardelye ſuf-

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ser: For when my soule beginneth to contemplate of heauenly things, then presently heapes of carnall thoughtes, withdraweth, me from prayers, O my God, doo not linger from me, depart not in anger from thy seruaunt, Thunder forth thy lightningbolts, & disperse my worldly thoughtes abrod, shoote thine arrowes amongst them, & dryue away all the temptations of mine enemies. Turne my sences vnto the, make me forget all earthly things, graunt, I beseech thee, that I maye cast of all sinfull thoughtes and phantasies. O eternall veritie, succor me, to the ende that no vanitye, do tempt or remoue me from thee. O heauenly father helpe me, for all vanitie and impurenes melteth before thy face.

An ardent desyre of the soule to the blessed and immortall life.

AS the Heart desyreth to come to the fountaines of fre she waters, so doth my soule desyre to come to thee,

O Lord.

O Lorde, When shal I come and appeare before thy face, O well spring of louing waters When shal I come to the water of thy sweetenes, from this desert, pathlesse and barraine lande: that I may see thy vertue and glorye, and coole my thirst with the water of thy mercye. O Lorde the well of lyfe, satisfie me, I thirste for thee, O Lorde God of lyfe. When shall I come, O Lorde, and appeare before thy face? O moste cleere and excellent daye without night, without ende, wherein I shall heare these wordes: Enter into the ioyes of the Lorde thy God. Enter in eternall glorye into the house of the omnipotent God, where there is great and wonderfull ioyes without number. Enter into thy glorye, whiche is without sorrowe, conteyning eternall gladnesse, where all goodnesse and no euill is, where the sweete amiable way of life is, where is no controuersie, neyther flickering inticementes, where there is a perfect

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and certaine assuraunce, an assured quietnesse, a quit pleasantnes, a pleasaunt happines, a happy eternitie, an eternall blessednes, the blessed Trinitie, and vnitie of Trinitye, deitye of vnitie, and a blessed syght of the deitye, which is the ioyes of thy Lord God. O ioye vpon ioy, and ioye aboue ioy, without whiche there is no ioye, when shal I enter into thee, that I maye see my God, who dwelleth in thee: I will go thether, and I will see this moste excellent sight. What is it that stayeth me: Wo be vnto me, for my dayes are prolonged: wo be vnto me. Howe long shall it be sayde vnto me, where is the Lord thy God? O my soule, attende a while, and expect that which I looke for. Shal not we attende the comming of our redeemer, our Lorde Iesus Christe, who hath brought our bodies to their ancient humility and obedience, configured and formed vnto the brightnes of his owne body? Let vs abide

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the returne of our Lorde from the mariage feaste, to the ende hee maye lead vs vnto his mariage. Come, O Lorde and stay not, come, O Lorde Jesus Christe, come and visite vs in peace, come and delyuer vs that be fettered out of prison, that we mays reioyce before thee in perfectnesse of heart. Come, our sauiour, the wished hope of all people, shewe thy face, and we shalbe saued. Come my light, my redeemer, deliuer my soule out of this prison, that it may confesse and glorifye thy holy name. How longe shall I be tosse in the (surging waues of this my mortall life, crying vnto thee, and thou wilt not heare mee. Heare me, O Lorde, calling vpon thee from this large, troublesome and daungerous Sea, and bring mee vnto thy safe porte of eternall felicities. O happye are they that haue through thy goodnes arriued from all the dangers of this Sea, in that moste safe porte and harborough of rest. O moste happy

py are they which haue escaped this surging Seas, and are safely landed vpon the shores, escaped this prison, and come to thy Palace, returned from exile, and entred into thy kingdome. The blessed doo moste quickly enioye that they wished for. Happy are they that haue obteined the reward of eternall glorye, and that whiche here they haue wonne in tribulation they do now ioyfully brooke in happy myrth and perpetuall glory. Moste blessed & thrise fourtetimes blessed are they which haue obteyned throughe his aboundaute glory to come to his gracious kingdome. O eternall kingdome, and kingdome of all worldes, where there is contynuall lyght, and where the peace of God is, which doeth farre exceede all vnderstanding, wherein the soules of the elect do rest, replete with eternall gladnesse. O glorious is thy kingdome, wherin all the saintes do reigne apparelled with whyte garmentes,

hauing crownes vpon theyr heades. O kingdome of eternall blisse, O happye kingdome, where thou, O Lord, the Diadem of glorye shalt bee seene face to face, reioycinge them in thy peace, whiche passeth all capacitye. Happy are they therefore that haue escaped from the shipwrake of this life, and haue obteyned to come into so great ioye and gladnes. Unhappye (alas) are wee poore wretches, that do rowe our ship through the deuouring waues of this large raging sea, not knowing when we shall come to that hauen of health. Unhappy (I say) are they who leade theyr lyues in exile and daunger, whose ende is doubtfull. For we knowe not what shall become of vs, for all thinges which are to come, are vnknowen vnto vs. Wee as yet sayling in the waues of the Sea, doo hope and looke to come to the happy porte and hauen of our countery. O safe countrey, we see thee a farre off, we salute thee frō

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the Seas, we do sigh and wishe to come to thee out of this vaile, and we do endeuour our selues, yea, with teares, to see, if by anye meanes wee may come vnto thee. O Christe, the God of Gods, and hope of humayne kinde, our refuge and strength, whose lyght our eyes doe beholde thorough the thicke cloudes aboue, through the boysterous stormes of this troublesome Seas (as the bright beames of the carefull shipmans starre) endeuoring our selues thereby to direct our course vnto thy hauen and safe harborough. O Lord, gouerne our shyp in thy right hande with the nayles of thy crosse, that we doo not perishe in the roaring waues, nor tempest drowne vs, nor be sunke downe in the deepe: but fasten the anker of thy crosse vnto our ship, and drawe vs out of this sea vnto thy selfe, our onely comfort and consolation. Beholde vs whom thou hast redeemed with thy precious bloud, and nowe banished

from thee, we do call vpon thee, heare vs O God our Sauiour, the onelye hope of all those that dwell in all the corners of the earth, wee are tosse in the troublesome seas, and thou on the shore dost see our daungers. Saue vs for thy names sake, and graunt vnto vs O Lord, I beseethe thee, that we which saile betwene Silla and Charibdin, may so sterne and gouerne our Ship vnto thee, that escaping both the daungers, we may be preserued both Ship and wares, safely arriuing vnto thy Porte and hauen of rest.

FINIS.

A breefe Table of the things conteyned in this Booke, wishing the Reader to perule it throughly.

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FINIS.

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